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CHRISTIANITY TODAY

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G. C. BERKOUWER

Christ and the 'Beat Generation'
MERRILL C. TENNEY

What They Get in Sunday School
DAVID W. BAKER

EDITORIAL:
Youth and the Church School

SPECIAL REPORT
Air Force Text Draws NCC Fire
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Volume IV, Number 11 • February 29, 1960

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Vol. IV • Number 11 • February 29, 1960

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ANTI-SEMITISM: To the Gas Chambers Again?

G. C. BERKOUWER

A new wave of anti-Semitism has recently shocked a large part of the world. Especially in Western Europe, attempts were made first to minimize the outbursts by explaining them away as the grotesque gests of a few mentally perverted individuals. But the extent and ferocity of the anti-Semitic acts and the intense feelings they aroused soon demonstrated that a serious situation had been provoked.

Ever since the infamous pogroms of Nazi Germany the phenomenon of anti-Semitism has been a matter of profound concern. The shocking events of recent decades in Germany took hard hold on our memories. Books documenting the terrors of Nazi anti-Semitic policies still appear and continue to attract serious study. Reflecting on that dreadful history, one remembers what was done *in the name of culture* to fellow human beings. One remembers the easy shamelessness with which people could converse about the anti-Jewish program at the time it was being carried out. Hitler had said in his *Mein Kampf* that he could spot the Jews behind all the darkness in the world, and then he declared that he would rid Germany once and for all of its Jewish problem. But we also tried to get behind these concrete memories to analyze the deepest motives of Hitler's anti-Semitism.

WHAT DOES IT MEAN?

Some writers saw a connection between anti-Semitism and natural man's resistance to divine grace. Karl Barth declared that anti-Semitism was obviously the sin against the Holy Spirit, and argued that it was a revolt against the divine election of Israel. Since his exegesis of the biblical texts in question was somewhat dubious, Barth's statement itself aroused considerable discussions. Others saw in anti-Semitism an expression of racial delusion and pretension implying a denial of the image of God in all men. Indeed, anti-Semitism does bring to mind James' statement about the tongue by which man—the image of God—is cursed. And the hatred of the Jews which we have seen in the past decades has indeed been man's curse on thousands of fellow men, women, and children. These people were put under a curse, accused of crimes they did not commit, and forsaken by the human race.

I recall seeing Jews driven out of my parish in Amsterdam and out of all parts of the country, packed together as animal herds, and carted off toward Germany to vanish forever from our sight. We saw suffering that we had not imagined before. I recall the words written by one person who had gone through the torture and survived: "I can no longer imagine it. If I could imagine it once more, I think I would die at that moment. I have seen the night of nights, the night of human damnation." It is a terrible thing to fall into the hands of man! As I think about anti-Semitism, I am reminded of David's words, spoken when darkness seemed to fall on his own life: "I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man" (II Sam. 24:14).

OUR PROGRESSIVE RESPONSIBILITY

To those who have thought deeply about anti-Semitism, the recent outbreaks are no minor matter. We insist that the present anti-Semitic demonstrations are *worse* than what happened in Hitler's day, not in effect, but in tendency and implication. As history develops, there is a progressive responsibility for us. He who now, after the facts of the past are known, thinks and acts in the inhumanity of anti-Semitic patterns, demonstrates the extremity of human blindness and is guilty of a sinful denial of the humanity created in the image of God.

I am also reminded of the words spoken by one of the Nuremberg criminals. He was converted during the trial and humbly owned his guilt. He declined all sedation during the trial, insisting on staying alert to pray. As a German, he said: "Germany's guilt shall not be paid for in a thousand years." Now, we know that as men we are not allowed to be presumptuous in our talk about payment and forgiveness of guilt incurred against God. And we must always take care

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even in such instances as these to avoid pharisaical judgments, as though we could stand on high and hurl anathemas against an isolated group of war criminals. It is surely not allowable for us to assert that these criminals were not men any longer, but had become demons.

True, there was a demonic element at work in the Nazi pogroms. But the terrible thing is that human beings were at work in them. We cannot wholly separate ourselves from this group; we belong to them because they too, in all their terror, are part of our humanity. The Christian confession that all men are sinners prohibits the Pharisaism that makes absolute distinctions between men. But though we confess that the Nazis, even at their worst, were members of our race, we may hope and pray that such a damnation of human beings as they were guilty of may never be permitted again.

One of the most terrible statements made after it was all over was that the Jews deserved this judgment at the hands of men because they crucified the Christ. Such pretentious statements are totally foreign to the mystery of the Gospel. They arise from a failure to understand that precisely in and through the awful disobedience that put Jesus on the cross, the Lord of infinite mercy displayed and triumphed in his *grace*.

NO ARISTOCRACY OF RACE

The Gospel of grace means that there can be no aristocracy of race or people. The Dutch poet implied an answer to this perverted pious anti-Semitism when he penned the lines:

It was not the Jews, Lord Jesus, who put you to the cross . . .
It was I, I my Lord, who nailed you there.

If anything is manifestly anti-Christian, it is anti-Semitism. Anti-Semitism is not a protest against an idea or an ideology; it is a sin against humanity, a crime that is especially tragic because it has no stopping point. Recall what is written in Revelation 18 concerning the judgment upon Babylon. The sellers weep over her "for no man buyeth their merchandise any more." Everything is taken from her: gold, silver, precious stones, and fine linen, and finally . . . the souls of men. This is the awful thing about falling into the hands of men. If human beings have no worth, if children no more awaken pity, if man is without compassion, the final step is the opening of the gas chambers to receive their victims while the rest of the world goes unconcerned to the order of the day.

Happily, the order of God's day is different. He thinks differently about his creatures, for he is merciful and compassionate. And through the witness of the church of Christ against the godlessness of anti-Semitism, the mercy of the Lord may yet be revealed. END

Christ and the 'Beat Generation'

MERRILL C. TENNEY

Across the bar of an American tavern leaned a young man still in his late teens. His hair flopped loosely over his ears in a disorderly tangled mop, and his rumpled sport shirt and soiled slacks hung carelessly on his frame as he toyed with a glass of beer and gazed vacantly into the mirror before him. One foot kept time with the monotonous rhythm of the juke box that was blaring out the latest popular hit. He was one of those whom *Time* magazine defined as "oddballs who celebrate booze, dope, sex, and despair, and who go by the name of 'beatniks'."

These self-conscious victims of fear and futility may be found anywhere among the younger set today. Two world wars, bringing destruction, taxation, and compulsory military service in their wake, have shattered the hopes of many for a peaceful and orderly life ending in some measure of personal success. As one young fellow put it, "Life is only a pile of rubbish. What have we to look forward to? Somebody is going to start a war, and we go into the army. Then an atomic bomb will drop, and it will be all over." The inevitable result of such thinking is to while away the intervening hours as pleasantly as possible; to spend all your money now because it may be worthless tomorrow; to accept futility as your goal; and to stop the arduous process of thinking or believing because it will accomplish nothing anyway.

Such an attitude is spiritual suicide. To look upon life as utterly meaningless is equivalent to repudiating God and resigning oneself to an everlasting emptiness. Culture, morality, and faith alike perish in the blackness of this chaos.

Although the consciousness that the world is too much for us may be more acute today than ever before, it is by no means new. Jesus encountered this same attitude as he stood with his disciples in the upper

Merrill C. Tenney is Dean of the Graduate School of Wheaton College. He has authored numerous books, among which are *Philippians: The Gospel at Work* and *Interpreting Revelation*.

room just before going to the cross. As he declared to them the inescapable outcome of the hatred of the chief priests and of their resolution to kill him, the disciples were plunged into an abyss of despair. They could not understand why their national leaders should be so blind to the obvious greatness of Jesus' person. The essential injustice of condemning him to death as a blasphemer when his life had been devoted to teaching truth seemed a monstrous incongruity. The whole situation did not make sense, and they protested loudly. They felt beaten by the wall of irrational injustices that confronted them.

The fourteenth chapter of John records how Jesus dealt with these "beatniks" of his own time. Four types are presented in the four questions that were asked of him as he endeavored to unfold the program of God.

PETER, THE ACTIVIST

When Jesus announced that he was about to leave his disciples, Peter asked immediately, "Lord, whither goest thou?" (John 13:36). Upon Jesus' reply that he could not follow at that moment, Peter pressed the question further: "Why cannot I follow thee now? I will lay down my life for thy sake!" (13:36, 37). The idea that Jesus was going to some place without him was more than Peter could endure. Of all the disciples, he was most nearly like the Americans in temperament, for he had to be doing something in order to be happy. There was little time for contemplation in Peter's life. "Act first—ask questions afterward" was his motto.

Such activism leads to frustration because it is often mistaken or pointless. Peter was not ready to follow Jesus, even though his intentions were good. Consequently Jesus said with penetrating insight, "Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice" (John 13:38). He had to disabuse Peter of his self-confidence before he could impart to him a true faith.

Jesus' words were a shock to the other disciples. If Peter failed, what would happen to them? A cold wave of discouragement swept over them all. Jesus, noting their pale faces and downcast eyes, spoke a word of cheer: "Let not your heart be troubled; keep on believing in God, keep on believing in me" (John 14:1; original translation). For the "beatniks" who feel that there is no certain destiny and that their activity is beating the air, Jesus had an answer. Confidence in God and in himself can give them courage.

THOMAS, THE PESSIMIST

Thomas, another of the disciples, was utterly skeptical about any certainty. "Lord," he said respectfully but bluntly, "we know not whither thou goest, and how can we know the way?" (14:5). He felt that action was not only futile, but impossible. Like men trapped in a cave, the disciples could not escape, nor could they see if any avenues of escape might exist.

To this deep-seated hopelessness Jesus brought three answers. First he said, "I am the way" (14:6). Having experienced all the essential aspects of human life, he was familiar with its hunger, poverty, toil, and temptation. Knowing it completely, he was competent to guide men through it.

But what does life mean? Is there any final criterion by which its worth can be judged, or is it to be evaluated only in terms of the present advantages? To the "beatnik" of our generation, expediency and pleasure are the sole criteria; there is no everlasting truth, or if there is, it is undiscoverable. Jesus, however, said simply, "I am the truth." No two men can or will agree on a definition of truth in all details, but as they engage in a personal relation with Him, they can develop convictions of what is right and wrong. His person becomes the standard for all living.

Thomas' despairing words imply that he had lost incentive for living. If work is futile and if truth is unattainable, life is valueless. The logical conclusion would be to ring down the curtain on such an empty farce. Surely Jesus himself, who had seen his deepest teachings go unheeded, his greatest miracles overlooked, and his appeal to his nation rejected, would have lost his interest in life. On the contrary, he said, "I am the life." He possessed both the incentive and the dynamic for the fullest activity, for in doing the will of God he found the answer to the "beatnik" philosophy.

PHILIP, THE MATERIALIST

It is not surprising that the "beat generation" should be materialistic. If the spiritual values of life have evaporated, the material values are all that remain. When Jesus spoke of the Father, Philip said with deep sincerity and with pathetic eagerness, "Lord, shew us the Father, and it sufficeth us" (John 14:8). He knew that Jesus was always conscious of the reality of God, but could he find it? God was to him a beautiful abstraction who could become real only when manifested to his senses.

For Philip Jesus had a ready reply. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father . . ." (John 14:9). By His person, in whom the Father dwelt and to whom the Father was intimately near, the reality of God was demonstrated. If Philip could accept Jesus' truthfulness, he would have to believe that the Father was real to Jesus, and therefore potentially real for him also.

The words of Jesus (14:10) were audible and understandable. Philip could not deny their meaning

and maintain any communication at all. If therefore he admitted that Jesus spoke the truth, he would have to concede the reality of the Father, though the Father was invisible and inaudible.

The works of Jesus were even stronger evidence (14:10, 11). Philip had seen Jesus turn water into wine, and, with the rest of the disciples, had "believed" (2:11). He had participated in feeding the crowd with bread and fish which Jesus had multiplied from a small boy's lunch. He had seen the sick healed instantly of chronic disease, and had stood at the grave of Lazarus when Jesus called him back to life. If he wanted material evidence for the existence of God, the works of Jesus supplied it.

JUDAS, THE RELIGIONIST

As Jesus spoke of the revelation which he intended to give to the disciples Judas (not Iscariot) raised a question: "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" (John 14:22). The idea of any special manifestation of God to the disciples, and not accessible to the multitude as a whole, seemed ridiculous to him, or at least dubious. Would not further revelation be impossible, and would he not be doomed to everlasting ignorance or uncertainty?

Jesus assured him that God's love could leap any barrier, and could penetrate any resistance. "We"—the Father and He—"will come unto him and make our abode with him" (14:23). He promised that the Holy Spirit, who is not circumscribed by space and time, would come after his departure and would continue the work that he had begun. The "beat generation" cannot complain that God is inaccessible or silent. He communicates with men through the Spirit who is always in tune with the times and whose message is consequently always relevant.

For this bewildered and frustrated generation Jesus offers an adequate solution to the problems of life. He alone is competent to plumb the depths of the human spirit and comprehend its deep desires. In his imperative call is the challenge that can lift it out of blankness and despair.

To the activist, who wants to do something but does not know what direction to take, He says "Follow me." Though his realism included the cross, he knew the way through humiliation and death to triumph.

To the pessimist, who had given up all expectation of happiness and even the very concept of attainment, Jesus said, "Trust me." Nobody ever had a better right than he to be pessimistic, for he was confronted by a failure totally undeserved and humanly inexplicable. Nevertheless he trusted the Father completely, and in the hour when his life was crushed by his enemies he cried out, "Father, into thy hands I commend my spirit" (Luke 23:46). Truly, our Lord Jesus Christ demonstrated the power of complete faith in God.

To the materialist, he said, "Know me." His personality gives the lie to the dogma that reality belongs only to the world of sense, and that present possession is final good. He had no important property of his own. When he wanted a coin for an illustration, he had to borrow it. When he needed a place in which to meet his disciples, he arranged for the use of an upper room in another man's house. His clothing was parted by his captors at the cross, and he was buried in the tomb of Joseph of Arimathea. Better than any other he could have claimed to represent the "beat generation," but he became for them the way back to God.

For the puzzled religionist, he provided the reality that all men seek. He offered no new and complex philosophy as a panacea for human bewilderment, but said, "If a man love me . . ." (14:23); and if men have become so sunk in their despair that they cannot love him, he says: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

Jesus' attitude toward the "beatniks" among the disciples sets a pattern for our attitude. Because he walked the way to the Cross, he looked upon them with sympathy and compassion. He did not excuse their failures, but he prayed that they might come to share his victory. They are extreme examples of men and women who have made a cult of frustration, and who need our help to hear His Word of final counsel: "Be of good cheer, I have overcome the world" (John 16:33). END

Sacrament

The poor in spirit and the poor in gifts
The rich in gifts and the poor in charity
The faithful though weak, the faithless strong
The calléd many, and the chosen few
False saints and sainted sinners:
Up to the altar they come
To Thee, the Sacrificéd Lamb of God
Who taketh away the sin of the world,
And even theirs, their sin.
And even mine, O Lord, even my sin against Thee,
Life-giving Spirit.

Now enriched with thy peace
Let me, Thy faithless servant,
Disobedient disciple, wavering follower,
Depart from thy spread table
To return unto the world.

JOHN C. COOPER

What They Get in Sunday School

DAVID W. BAKER

Some 40 million children, youth, and adults are receiving instruction in the Christian religion in Sunday Schools of America. What they are taught will largely determine what the Church of tomorrow will believe and be, and also the nature of its moral and social impact on American society.

What are these millions of pupils being taught? And who is determining the what?

TWO TYPES OF LESSONS

In general, we have two types of curriculum materials in the Sunday School: Uniform and Graded Lessons.

Uniform Lessons are designed to provide every age group with lessons based on the same passage of Scripture on any given Sunday. These lessons have been set up in six year cycles, and though designed to provide for "the fruitful study of the Bible as a whole," have also been arranged to give "larger place to those portions of the Scriptures which afford greatest teaching and learning values." In each year's lessons opportunity is given for the "consideration of some aspect of the life or teaching of Jesus and some challenge to the Christian way of life." It is amazing how little of the total content of the Bible is studied during the entire course of two or three cycles; also which doctrinal passages are dealt with, and which are *omitted*.

Graded Lessons are designed to provide Sunday School pupils with lesson materials more suited to their particular age group than Uniform Lessons.

There are differences between Graded Lessons.

One example of solid Bible study, provided in a Graded Lesson Series produced by the Methodist Church, may be found in Unit III of the Adult Bible Course for April-June, 1959, on "The Book of Romans." The treatment of Romans is not altogether satisfactory. It leans heavily on liberal commentaries, and too easily espouses the views of critical scholarship. But it is a Bible-centered series of lessons.

. . . . . .

David W. Baker is an ordained minister in the United Presbyterian Church in the U.S.A., and holds the Th.B. from Princeton Theological Seminary. He also holds the M.D. from University of Pennsylvania Medical School. At present he is Assistant Professor of Religion at Ursinus College, and Physician and Surgeon at Lankenau Hospital, Philadelphia.

An example of denominationally-produced Graded Lessons, prepared independently of the Graded Lessons Committee of the National Council of Churches, and having no Christian spiritual content whatsoever, is a book for three-year-olds titled "The Little Seeds that Grew." It is one of the so-called *Westminster First Books for Nursery* and forms a part of the Presbyterians' "Christian Faith and Life Curriculum." Some of the other parts of this curriculum are among the finest Christian Education materials available anywhere. But this particular book, though widely used by other denominations, *could* be used equally well in any *public* school, or in any private nursery school enrolling Unitarians, Jews, and Moslems!

At present the Commission on General Christian Education of the National Council of Churches directs and controls the production of most curriculum materials now used in American Sunday Schools.

In 1955 the NCC issued "a guide for curriculum in Christian education" in which the following details as to the composition of the Uniform Lesson Committee and the Graded Lessons Committee appear: "The Committee on the Uniform Series is made up of persons appointed by their respective denominations which, although differing in certain elements of faith and polity, hold a common faith in Jesus Christ, the Son of God, as Lord and Saviour, whose saving gospel is to be taught to all mankind. There are approximately 70 members of the Committee, representing 30 denominations in the United States and Canada . . . the committee works under the direction of a chairman elected triennially by the Commission on General Christian Education of the National Council and an executive secretary who is the director of the Department of Curriculum Development of the Commission on General Christian Education.

"The Committee on the Graded Series is composed of approximately 100 persons appointed by the denominations intending to use outlines produced by the Committee. The number of representatives which a denomination may have is determined by the needs of the denomination and its willingness to send persons to the meetings of the committee to work on outlines. The number of denominations participating in the

work of the committee varies from time to time, but usually is more than 20. The officers of the committee include a chairman . . . elected triennially by the Commission on General Christian Education and an executive secretary who is the director of the Department of Curricular Development of the Commission on General Christian Education of the National Council."

THEOLOGICAL PRINCIPLES

Several documents are available which disclose the theological principles that NCC materials are currently supposed to embody. Among these is a staff article published in the *International Journal of Religious Education* in February 1955. The *Journal* is the official publication of the Division of Christian Education of the National Council of Churches. On the subject of "the Word of God" the above-mentioned article states:

"Where does the Christian go for authority? Does he simply consult his own experience to discover his relation with God and God's activity in life? Does he accept the dogmatic interpretations of an infallible Pope? Or does he find authority in an infallible Scripture? In wrestling with this question, theologians have rediscovered the Protestant concept of the 'Word of God.' God's Word is neither an infallible book or Pope, nor individual experience. It is God's action in human life, revealed partially in all human experience and fully in Jesus Christ. The Bible has authority insofar as through it God's living Word is spoken to men. The Church has authority only as it speaks God's Word. . . . According to this view, the Bible is a book which historical criticism must analyze. It witnesses to the fact that 'God was in Christ reconciling the world to himself.' The Christian is not bound to particular words as God's Word. The Bible is not simply history, but the record of God's mighty action in history. . . . God speaks his living Word through the Bible and in the Church . . . the authority of the Bible and the Church rests in neither words nor creeds, but in their witness to the mighty act of God in Christ." Other examples could be cited.

What is perhaps the most revealing, most frequently quoted and widely used statement of NCC's theological principles and objectives appeared in *The International Curriculum Guide, Book One* issued by the International Council of Religious Education in 1932. These statements were based on the work and recommendations of Dr. Paul Vieth, and though adopted by the International Council of Religious Education, they have never been changed or repudiated by its successor, the Commission on General Christian Education:

1. Christian Religious Education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. Christian Religious Education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of Him as Saviour and Lord, loyalty to Him and to his cause, and manifest itself in daily life and conduct.

3. Christian Religious Education seeks to foster in growing persons a progressive and continuous development of Christ-like character.

4. Christian Religious Education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the Brotherhood of Man.

5. Christian Religious Education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church.

6. Christian Religious Education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see God's purpose and plan; a life philosophy built on this interpretation.

7. Christian Religious Education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.

SOCIAL OBJECTIVES

Though objective No. 4 clearly states that it is an avowed purpose of Christian Religious Education "to develop in growing persons the ability and disposition to participate in and contribute constructively to *the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the Brotherhood of Man,*" and though intimations of this philosophy may clearly be seen in most of the materials which the NCC is presently sponsoring, the full implications of this objective are not always apparent. In the Church and Home Series of the Evangelical and Reformed Church, however, one may find excellent examples of the ends to which this objective leads. Among numerous examples are two courses of study designed for Junior and Senior High pupils for the months of April to June 1959, titled "Bridges to Brotherhood," by Julia Wilke, and "Sore Spots in Society," by Dorothy W. Kinney and Charles B. Kinney, Jr.

Two lessons in the series "Sore Spots in Society" are of special interest. They urge the winning of recruits for the extension of "economic democracy," endorse the strike as a "necessary economic force," and also commend the labor movement, especially the International Ladies Garment Workers Union. They present with full approval "A Personal Economic Platform for a Christian," as set forth by the "United Christian Youth Movement," and endorse certain social and economic pronouncements of the NCC in 1954.

CURRICULUM BUILDERS

The theological views of NCC leaders in the field of Christian education are a matter of serious concern. Who are the curriculum builders and lesson writers

employed by the NCC or its affiliated denominations? What theological beliefs have they expressed? Not all of these persons are well known. Many have published very little besides Sunday School materials. One who has written a great deal, however, and is held in high esteem by her colleagues is Dr. Mary Alice Jones. Miss Jones is Director of the Department of Christian Education of Children, Methodist Board of Education. She has been a member of the Committee on Graded Curriculum, and was present at its 1958 meeting.

In 1953 Dr. Jones wrote a book published by the Abingdon Press bearing the title *The Faith of Our Children*. On page 15 of this book she states: "The Bible is the Word of God to those who through it hear God speak to them . . . what we are saying is that the text of the Bible as we hold it in our hands may be or may not be the Word of God to men."

Of Jesus Christ she wrote on page 60: "Let us be careful not to set Jesus off from all other revelations of God, as though he were unrelated to them . . . he was one in whom sonship to God had been perfected."

Of the death of Jesus she said on page 66: "With all its goodness and beauty, the life of Jesus ended in the most ignominious death that could be inflicted upon a man in his day. He was condemned to be executed, publicly, by crucifixion. How can we interpret this fact to boys and girls? Of course, we shall not tell the little children about the crucifixion of Jesus . . . but after they go to school we could not keep it from them if we would; so we must be prepared to interpret it to them. The basis of our interpretation must be the fact that people suffer for being good as well as for being bad."

Of Jesus' resurrection she wrote on page 70: "We shall be equally unwise, however, if the story of the resurrection is emphasized to the neglect of the simpler phases of the life of Jesus. . . . For a life such as his *could not* be ended when his body was broken by sinful men. His life has expressed abiding values, deathless love, and so we may teach our children that Jesus lives today, not because of some isolated, wonder-inspiring event, but because there was in his life that quality, that spirit, which is of the very essence of eternity."

Men who assert their belief in the inspiration of the Bible, but who deny its inerrancy, its infallibility, the accuracy and authority of the written record, and who hesitate to say of any of the words of Scripture that "these are the words of God," are among the writers who have commended themselves to the NCC, as presently constituted, in the production of its curriculum materials. Many of the leaders of the NCC are undoubtedly saddened and disturbed over this condition. No doubt there are writers and other persons engaged in the production of NCC materials who would prefer to take a more vigorous stand for traditional Christianity, and who themselves do so. But the materials produced indicate that at this moment their influence is not very great. At present time their views are definitely *not* the policy of the NCC as a whole.

The methods by which the National Council exercises control over the production of Sunday School curriculum materials are both direct and indirect.

VARIED NCC CONTROLS

By the very nature of its organization, its common philosophy and ideology, and by reason of the cooperation which its boards and committees of Christian education maintain one with another, the NCC often exerts a controlling influence over the educational materials of all the denominations affiliated with it. There are large areas of agreement between *all* the materials produced by *all* the churches in the NCC, and this similarity is in part a direct result of NCC influence.

The NCC wields direct influence on the production of curriculum materials through its official organ, the *International Journal of Religious Education*. This is the only magazine of its kind in the field, and it forcefully projects NCC thought and policy in Christian education.

The NCC also exerts direct influence on the production of curriculum materials of a large number of Protestant churches *not in the NCC* orbit through numerous conferences on Christian education which it sets up and directs, and to which representatives of these other (non-NCC) denominations are invited, and whose participation in them is encouraged.

A further direct influence on curriculum materials is well known but difficult to evaluate. We refer to the highly centralized and interlocking departments of Religion and Christian Education in America's institutions of higher learning. Through systems of accreditation, the requirements and restrictions placed on the obtaining and recognition of advanced degrees, the whole field of Christian education at a professional level is becoming more and more like a guild or union. It is from informed and trained persons moving in this sphere that curriculum materials are obtained. And here are found the so-called "scholars" and "theologians" to whom the lesser writers refer as "authorities." The organization of these persons within academic circles is still formative, and is sometimes more implied and invisible than evident and actual, though no less effective. Everything involved in religious education is coming more and more under NCC control.

UNIFORM LESSON MONOPOLY

The NCC exerts indirect controlling influence on the production of Sunday School materials through its unique position with reference to the Uniform Lessons.

Due to the long history of the Uniform Series, it is no doubt the most widely used system of lessons among Protestants. The use of the series is extended through license agreement beyond the member denominations of the Commission on General Christian Education of the National Council to other denominational and non-denominational publishing houses and to individual writers. At least 80 denominations make use of these lessons. Several commentaries on these lessons are published each year. The outlines are used in the preparation of church calendars, radio programs and syndicated newspaper columns. Under the direction of a committee of the National Council of Churches, syndicated treatments of the Uniform Lessons are provided for both weekly and daily papers. In cooperation with the World Council of Christian Education, the outlines are made available for curriculum work in more than 50 other countries (*A Guide for Curriculum in Christian Education*, published by the National Council of Churches in 1955).

It is widely assumed that no one can copyright the Bible or any part of it because it is part of our common heritage. This is true of the King James Version. Other versions, such as the RSV, can be and have been copyrighted. The NCC and the International Council of Religious Education preceding it have copyrighted versions of the Bible and also copyright the Outlines of the Uniform Lessons. Through this copyright the Council exerts tremendous influence and control.

There is no charge made to member denominations for the use of the Outlines. All denominations outside the Council (numbering some 23 million American Protestants), independent publishers, and other groups who wish to use the outlines for any purpose whatsoever must obtain permission to do so from the NCC, and pay a royalty for the privilege. Reasonable as the copyright-royalty agreement may be, it provides a means by which the NCC can influence Sunday Schools using the Uniform Lessons.

Many evangelicals and fundamentalists use the Outlines. Some of them serve on the NCC Uniform Lesson committee. These good people are of the opinion that since the basis for the Uniform Lessons is the Word of God, and since every verse in the Lessons is the Word of God, the Lord will bless its use; and whatever interpretation the liberal wing of the Committee on Uniform Lessons may place on the Scripture passages selected, the truth of God will still prevail, and will be blessed by him in those churches and schools expounding the Word faithfully.

This is not the whole picture, however. Believers in the plenary, verbal inspiration of the Bible have somewhat been "taken in" a snare by their modernist colleagues. At the beginning of the nineteenth century, Andrews Norton, a Harvard professor, pointed out that "if every word is equally inspired, isolated proof texts can be assembled to support almost any preconceived system of doctrine." Modernists, neo-orthodox, and social gospel advocates have taken him at his word, and some believers in the verbal inspiration of the Bible have fallen into the trap. To illustrate what we mean, and to show the manner in which the NCC exerts this kind of influence over the Uniform Lessons by cleverly selecting the "proper" passages of Scripture, omitting others, and arranging them in such a fashion as to imply their own doctrines and policies, reference is made to the lesson prepared by the NCC's Uniform Lesson Committee for May 3, 1959.

Special attention is called to the last verse of the lesson: "And David reigned over all Israel; and David executed judgment and justice unto all his people." It has been introduced into the lesson entirely out of context. The purpose of citing this verse is suggested in the title: "Wise Management."

An examination of a number of lesson commentaries revealed interesting facts. Some evangelical lesson writers exercised their liberty and omitted this verse altogether from their discussion of the lesson. Other writers dealt with the main passage of the Scripture and expounded it faithfully, but practically none of them took occasion to discuss the significance of David as a forerunner of the Messiah, a type of Christ, or the covenant God made with him concerning Christ, and the reasons for it. Social gospel, liberal lesson writers used the passage as it was intended to be used with the result that millions of Sunday School pupils were "properly indoctrinated."

Ignoring all the prophetical, theological, and truly spiritual aspects of the life and reign of David, the persons engaged in the construction of this lesson outline, as agents for the NCC, slanted the Scriptures, merely by a skillful selection of Bible verses, so as to make them appear to show that the secret of David's greatness and success was his "wise management" and especially his devotion to social justice. This example of mishandling Scripture could be multiplied.

SOLUTION OF THE PROBLEM

What is the solution of the curriculum problem confronting the evangelical Protestant churches? This is a question which deserves careful consideration beyond the purview of this article. Despite the seriousness of the present situation, it is not without encouraging aspects. Discriminating Christian teachers and leaders in the local church schools *can* choose from a wide variety of Uniform and Graded lesson materials which are thoroughly trustworthy. There are satisfactory commentaries and quarterlies of all types and for all ages, with various methods of treatment, exhibiting different degrees of education, skill, editorial competence, and artistic attractiveness, and at a wide range of prices. One has but to recall the excellent Peloubet, Arnold, and Tarbell Commentaries and the publications of such well-known houses as Standard, Cook,

Scripture Press, Gospel Light, and many others, to realize the rich possibilities.

But there should be no need for denominational disloyalty or rejection of all NCC materials in order to attain a very excellent group of lessons and lesson materials. We know of no set of materials which is entirely good. Even the worst are not entirely bad. What we should strive for is a dedicated, concerted effort to improve the materials now being offered. When the NCC and denominationally produced lesson aids are not satisfactory, they can be supplemented by sound materials. Untiring efforts should be made to encourage all who produce Sunday School lesson materials to develop a better product. No denominational board of Christian Education, or the Commission on General Christian Education of the NCC can withstand the concerted pressure of determined Sunday School teachers dedicated to this end.

SOME NEW DEVELOPMENTS

Some bold new developments in local church education give cause for optimism.

Protestant parish schools and parent-community Christian Day Schools are "mushrooming" in various parts of the country.

The Sunday Evening School is a significant development, especially among the Southern Baptists. It presents an opportunity for far more extensive and intensive Christian education than anything ever attempted in the old-line Sunday School. It invites the production of good lay religious textbooks which for the most part are now lacking for Protestant churches.

The National Sunday School Association, organized in 1946 as a protest against the curriculum policies of the International Council of Religious Education, now produces a series of outlines for Uniform Sunday School lessons entirely independent of the NCC. It seeks to "revitalize the American Sunday School" along strictly evangelical lines, and now serves more than 40 denominations and evangelical elements in many other Protestant bodies.

The church schools of America are entering upon a new era of improvement and progress. Buildings and equipment are more adequate. Teachers are better trained. Programs are more effective. Materials are closer to the needs of both the learner and the teacher.

We must firmly face the curriculum difficulties that beset us. Pastors, teachers, and others charged with the selection of lesson material hold the future of the Church in their hands. May they look beyond the imprimatur of denomination or publisher to be certain that faith in Christ is kept inviolate. This faith is the code of Christian teaching and it must be nurtured until it controls all of life. END

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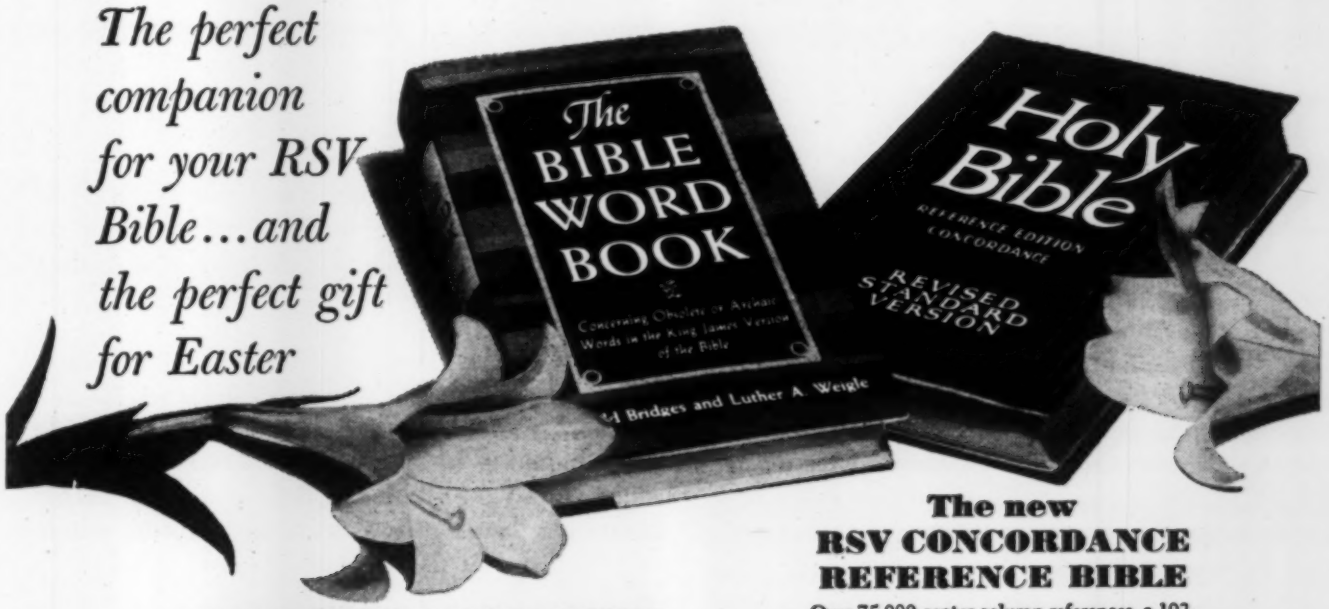
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The Vacation Bible School

CHARLES F. TREADWAY

The original purpose of Vacation Bible Schools was "to use 'idle students' and 'idle churches' to teach 'idle children' the Word of God." Now after little more than half a century, Christian leaders have recognized the Vacation Bible School, or Vacation Church School, as one of the most important resources of Christian education in the development of youth. Although churches and church leaders were slow to see its values at first, it is accepted today as an integral part of the program of Christian education. A conservative estimate is that more than 7 million pupils and workers are enrolled in the schools each summer. These millions testify with enthusiasm that the values of Vacation Bible Schools far outweigh the work and expense which they require.

LEADERSHIP FOR THE SCHOOLS

One of the factors that has sparked the unusual success of the Vacation Bible movement has been the work of dedicated leaders. Nearly a million workers make up the mighty army serving as "missionaries to childlife" each summer. Many of them are highly trained, and some receive remuneration for their work. Yet, the great majority are volunteer workers giving of their time because they love the Lord and love children.

Their training, however, has been one of the real problems. Progress is being made in that pastors, ministers of education, and principals or directors of Church Schools now make their plans and preparation earlier in order to allow time for adequate training. Through state, associational, and church clinics or workshops the workers achieve skills with specific age groups. Those who take this training seriously have shown remarkable progress in the quality of their work and the results achieved.

CURRICULUM IN THE SCHOOLS

A second factor in the rapid growth of Vacation Bible School work is the curriculum materials that are provided. Placed in the hands of dedicated workers, these materials can make Bible stories come to life for boys and girls.

At first the curriculum was very limited. Teaching was confined to story telling with major emphasis on regimentation and routine. Gradually program and methods became varied and planned according to the needs of different age groups. Many features of the earlier schools were retained, such as the opening or closing worship session with its certain amount of ritual, Bible study, recreation or recess period, character study, creative activity, and special events. Today the emphasis has shifted from content and routine to boy and girl participation in guided activities.

Some denominations are now publishing their own materials and arranging them on suggested schedules. Other groups have joined in cooperative publication efforts. Demands for these curriculum materials are rising as more churches include Vacation Bible Schools in their budgets and calendars of events.

The individual church usually assumes responsibility for the choice of materials to be used in the Vacation Bible School. Selection is made according to the needs of the boys and girls, the purposes of the church sponsoring the school, the abilities of the workers, and other courses of Christian teaching offered by the church. Nearly all churches having schools plan and provide at least for ages four through fourteen. Many include a three-year nursery department and provide for 15- and 16-year-old pupils. An increasing number of schools also minister to small groups of young people and adults. In all these materials there is a trend toward shorter and less expensive texts, or textbooks which may be used a number of times in a given cycle.

VALUES OF THE SCHOOLS

The unusual success of Vacation Bible School work is seen in the values or blessings received by the children, the workers, churches, and communities. These blessings serve as a constant reminder that here is a program of Christian education that really works. We may enumerate some of them.

1. Establishing new churches and missions. Vacation

Charles F. Treadway is Editor of Vacation Bible School Materials, Baptist Sunday School Board, Nashville, Tennessee. Formerly Pastor of the First Baptist Churches of Cleveland, Mississippi, and Columbia, Mississippi, respectively, he holds the A.B. degree from Mississippi College and Th.M. and Th.D. from Southern Baptist Theological Seminary.

Bible Schools bless the churches in which they are held. New churches get started, dead churches are revived, and the life of other churches are revitalized. One denominational leader said: "I consider the Vacation Bible School approach the best possible way to establish a new church."

2. *Cultivating mission interest.* Vacation Bible Schools also incite interest in missions and in giving. Pupils and workers learn the importance of world missions, and through mission offerings they not only form the habit of giving but give with specific needs in mind. Thus their gifts make the Great Commission personal and alive in the church's ministry. No doubt, many of the missionaries had the fires of missionary passion kindled in a Vacation Bible School.

3. *Reaching the unreached.* Reaching the unenlisted is another blessing Vacation Schools afford. In this realm they have become one of the greatest forces at our disposal. By this means entrance may be gained into the homes and hearts of the people of the community. Each year reports reveal thousands of children enrolled in the schools who are not enrolled in any Sunday School. Using the information gained from the registration cards, dedicated leaders may visit the homes to enlist parents and children in the total life of the church.

4. *Enlisting and developing leaders.* Vacation Bible Schools enlist and train additional leaders for churches. Some of the best church workers got their first taste of leadership in a school. The very nature of the Vacation Bible School made it possible for them to serve in some capacity. They responded to training, gained confidence, and remained available for other duties after the school was ended. By making these workers available, Vacation Bible Schools have made it possible for Sunday Schools and other organizations to grow and improve the quality of their work.

5. *Bible teaching.* Churches are always in need of additional time for this important task. A Vacation Bible School provides one of the finest ways we have of teaching the Bible. Since the children have no textbooks, emphasis may be placed on learning by experience and participation. With younger children this may be achieved through Bible stories, dramatizations, the use of appropriate and meaningful Bible pictures, and guided activities. For older boys and girls group discussions and more serious Bible study may be introduced with satisfying results.

Under a well-trained and dedicated faculty, the average child will learn as much about the Bible and its application to life as he would in six or more months in an average Sunday School.

6. *Appreciation of good music.* Vacation Bible School worship services have provided many children with their first opportunity to praise God through song. Choir directors have also learned that here is one of the most fertile fields for the discovery and development of musical talent. Many churches can attribute the raising of the quality of their music in public worship to the influence of Vacation Bible Schools.

7. *Evangelism.* No greater value is afforded by a Vacation Bible School than that of winning boys and girls to Christ. Day after day consecrated workers have opportunity to guide the older children toward considering this most important decision. In many of the schools a brief evangelistic service for those nine years of age and above is planned for the last day. No pressure is put upon the children, but after the claims of Christ are presented they are given opportunity publicly to declare their acceptance of Christ as Saviour.

Results of evangelism in Vacation Bible Schools are manifest particularly in the months that follow. Registration cards reveal not only those in the schools who are non-Christians but also valuable information about parents and other members of the families, some of whom are church members and need to be reclaimed.

In a large Vacation Bible School clinic, one woman testified that her entire family had been won to Christ by a well-timed visit following Vacation Bible School sessions in her community. With a display of quiet emotion she related how her home had been completely changed. Now three years later she was attending the clinic preparing to become the principal of the school in her church.

No one can know what the future holds for Vacation Bible School work, but every sign indicates that the future is bright. What if a 10-day school could be held in every church? And what if it could be done this summer? END

Preacher in the Red

EDITORIAL PUNSTER

DURING MY STUDENT DAYS I had the privilege of serving a small Welsh church in the county of Denbigh, North Wales. There were just three steps to the quaint pulpit, and unfortunately the middle step gave way, which caused me a nasty injury to my leg.

On returning to college, my fellow students asked regarding my lameness. I explained that the wood on the particular step must have rotted.

In a fortnight's time our college magazine was published, and there on the front page was a remarkable sketch of me standing in a pulpit, and the apt(!) caption on top, reading "Dry Rot in the Pulpit."—The Rev. R. M. ELLIS-GRUFFYDD, F.Ph:S (Eng.), Market Square Church (Congregational), Merthyr Tydfil, Glamorzan, South Wales.

BROUGHT up in Sunday School . . . but somehow it didn't "take." *Whose fault?* Maybe his parents failed in spiritual leadership. Other adults he knew may have been partly unconcerned. Or his Sunday School teacher may have missed the mark . . . perhaps through a weak prayer life or a lack of earnest purpose. Or it is possible his teacher had lesson material that didn't show him his deep spiritual need . . . didn't meet him on his own level with a challenge to heart conversion and a changed life through faith in the Lord Jesus Christ.

THOUSANDS OF TEACHERS HAVE FOUND THE WAY TO SPIRITUALLY DYNAMIC TEACHING AND LIFE-CHANGING RESULTS THROUGH SCRIPTURE PRESS SUNDAY SCHOOL LESSONS.

Do your Sunday School lessons stress only a moral reformation . . . or lead to a spiritual transformation?

Does your lesson material "assume" your pupils are automatically children of God, needing only religious culture, refinement, and education? Or is the basic purpose of the lessons to lead pupils to transformation of heart and life through living faith in the Saviour? SCRIPTURE PRESS lessons consistently present the Gospel message of personal salvation, then help the believer in countless ways to "live out" the new life Christ has implanted within.

Do your Sunday School lessons merely claim God's Word . . . or do they proclaim God's Word?

It's "nice" to SAY that Sunday School lessons are "Bible-centered," "true to the Scriptures," and "complete in Bible coverage." It's better to HAVE that kind of Sunday School lessons! You'll find that SCRIPTURE PRESS lessons live up to their well-known name—*All-Bible*. They "wear well" as aids to help you fulfill your goal of teaching the *whole* Bible *faithfully*.

Do your Sunday School lessons risk confusion . . . or meet the heart-needs of all ages?

Are your lessons *under-graded* (the same themes for everyone)? Do all members—from tiny toddler to Grandpa—study the same subject, whether it's Baby Moses or world peace? Are they *over-graded?* Are you following a plan which includes so many different lessons each week that it is practically impossible to achieve unity of aim within a Sunday School department? Or are they *effectively-graded* (by departments)? Do pupils have studies and activities thoroughly suited to the spiritual needs of their age-group, yet their department enjoys full coordination every week through having the *same* lesson and *related* worship service for all its classes? Thousands of Sunday Schools have proven that SCRIPTURE PRESS lessons are the finest combination of *suitably-graded* Bible study material and a *coordinated, workable* total program.

Are your Sunday School lessons either too hard or too easy to hold interest . . . or are they well-balanced to win genuine enthusiasm?

Are you tired of light, shallow Sunday School lessons—so easy and predigested that they never challenge pupils or capture their real interest? Or are you despairing over heavy material that calls for so much original research and gives so little solid help that teaching becomes an impractical burden? SCRIPTURE PRESS lessons are both easy-to-use and stimulating to thought and action . . . cause pupils to *think* and *work* . . . yet provide down-to-earth, timesaving, informative ways for you to unfold the teachings of God's Word.

DISCOVER FOR YOURSELF WHY SO MANY SUNDAY SCHOOLS USE LIFE-CHANGING SCRIPTURE PRESS LESSONS

1. SCRIPTURE PRESS lessons reflect unswerving *loyalty* to the entire Word of God. They provide full *Bible coverage*, too—no sections of the Bible omitted or largely ignored. And Christ is presented and magnified as Lord and Saviour from all parts of the Scriptures.
2. SCRIPTURE PRESS lesson materials consistently stress the importance of *receiving Jesus Christ* as personal Saviour and Lord. The abundant possibility of decisions for Christ, even in the Primary Department, is clearly set forth. And this essential emphasis continues up through the Adult and Home Departments.
3. These lessons uphold highest *educational standards*, including the all-important goal that leading educators are stressing more and more: *develop the individual pupil.*
4. SCRIPTURE PRESS features *careful grading* of all lesson helps. The materials for each age-group fit its needs as to subjects, concepts, vocabulary, sentence structure, Scripture selections, workbook activities, type size, page arrangement, artwork, expressional projects, take-home papers, and visual aids. For instance, in Primary and Junior Departments (ages 6-8 and 9-11) there can be a noticeable difference in reading ability of individual pupils within each department. SCRIPTURE PRESS carefully-graded lessons make provision for these differences through simple and more advanced versions of both Primary and Junior lessons. (The basic lesson *content* for the department is the same—the difference is in *method* of presentation.)

WHOSE

5. *Departmental grading* is the SCRIPTURE PRESS plan—all classes in a department or age group studying the same lesson. This makes possible . . .
   a. Department-wide, lesson-related *worship services* that set the pace for the lesson to follow and give added impact to the main emphasis of the week.
   b. Department-wide, lesson-related *memorization* program to clinch the lesson truth.
   c. Joint *lesson-study meetings* for all teachers in a department.
   d. Extra *incentive for teachers* through rich three-year cycles of teaching material, instead of coverage of the same ground *every* year. Pupils come first, but this added blessing for teachers should not be overlooked.
   e. Unbroken *continuity* of pupils' regular lessons, no matter what classes in a department may be combined at times; also ready use of the same *substitute teachers* with all classes in a department.
   f. Correlated *visual aids* for economical use throughout an entire department—separate flannelgraph visuals for each class are unnecessary.
   g. Purchase of *fewer manuals*—a surplus of lesson manuals in one class helps another class in the department when extra copies are needed.
6. SCRIPTURE PRESS lesson manuals are *appealing to students*—in the way the lessons look and the way they read. Pupils want to come back for more.
7. There's a fresh, *up-to-the-minute* quality about all SCRIPTURE PRESS materials, achieved through complete re-editing every quarter. You'll find only pertinent illustrations and familiar terminology. Be sure to note that SCRIPTURE PRESS manuals carry this year's copyright date.
8. SCRIPTURE PRESS provides lessons for special days like Christmas and Easter—right in the *manuals* on the proper Sundays. No need to buy loose lesson sheets for these special occasions!

no evidence of a changed life!

FAULT?

9. SCRIPTURE PRESS materials are *easy to order*, to install, and to administer in Sunday Schools of every size.
10. These lessons give full opportunity to apply sound *new educational methods*—such as "ability grouping" and "team teaching."
11. SCRIPTURE PRESS lessons embrace every significant phase of *Christian education*: Evangelism ... Christian growth ... Bible knowledge ... character building ...witnessing for Christ ...church loyalty ...missionary and stewardship education ... and basic church membership training. These and other major themes receive full-fledged treatment. There are also suggestions for incorporating the special emphases of your own church, under your pastor's or Christian education director's guidance.

SOMETHING WONDERFUL HAPPENS WHEN YOU USE SCRIPTURE PRESS SUNDAY SCHOOL LESSON MATERIAL

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Bible Book of the Month

RUTH

THE BOOK OF RUTH, universally honored as "one of the most charming short stories in Hebrew literature," and standing in contrast to the stories of war and military violence in Judges and Samuel, relates the everyday life and trying adventures of a family in Israel about the end of the era of the Judges (1:1).

THE NARRATIVE

The family of Elimelech from Bethlehem in Judah was afflicted by famine and migrated to Moab. Here Elimelech died and Mahlon and Chilion took for themselves Moabite wives, contrary to the law (Deut. 7:3 f.) because the Moabites were idolators and not allowed to enter the assembly of the Lord (Deut. 23:3). During the 10 years of their sojourn the two sons also died. After learning that God had visited his people, Naomi decided to leave Moab and its graves and return to Canaan. Placed before decision, Orpah gave ear to the whisperings of her natural heart and returned "to her people and to her gods," but Ruth "clung" to her mother-in-law and testified in poetic language that she had embraced the people of God of Naomi (1:16, 17).

The arrival of Naomi and Ruth in Bethlehem caused commotion, for the painful experiences of the preceding 10 years had so changed Naomi that she was hardly recognizable (1:19-22). To provide for their daily sustenance, Ruth offered to glean among the ears of grain in accordance with the law (Lev. 19:9 f.). Here she met the man who was destined to play an important role in the rehabilitation of the afflicted family (2:1-22). Boaz, a "kinsman" (Heb. *modac,* acquaintance) of the family of Elimelech, master of considerable possessions, told Ruth, after she had ventured to the threshing floor one night, that he would do everything she desired. He said this also because his fellow townsmen knew that she was a "virtuous woman." There was, however, a kinsman nearer to her than himself, and in chapter four we read the interesting deliberation at the city gate between Boaz and this kinsman.

In the lawsuit that proceeded, the duty of a redeemer and the levirate was linked in an unusual manner. The kinsman concerned was willing to take upon himself the responsibility of caring for the impoverished family (4:4). But when Boaz pointed out the exceptional character of this case, namely, that the land was encumbered by a form of levirate: the one who bought the land was bound to "buy" Ruth also "in order to restore the name of the dead to his inheritance" (4:5), the kinsman found the servitude too great. Hence, Boaz assumed the responsibilities connected with the redemption. The land became his property (4:9), and Ruth instead of Naomi became his wife (4:10). Ruth bore a son who was called *Obed,* that is, "servant," one who would care for Naomi in her old age (4:15). In God's plan, however, he was destined to be the grandfather of David and thus the forefather of Christ (cf. Matt. 1:5).

The position of this book in criticism today is connected with the three main problems regarding its integrity, date, and purpose.

INTEGRITY

The book concludes with a genealogy of 10 names in which we see the connection between Peres, the forefather of the royal tribe of Judah (cf. Gen. 49:8, 10), and David in whom the ideal of the true theocratic kingship was to be embodied. This conclusion (4:18-22) is generally considered by critical scholars to be a late addition based upon the postexilic genealogy in I Chronicles 2:4-15. Pfeiffer, for example, is convinced that the Hebrew word for "begat" (*holid*) is that used in the genealogies of the Priestly Code but not in the earlier writings. This argument, however, can be maintained only when the critic's theory of the elements of the so-called Priestly Code is dogmatically confirmed. In the writer's opinion this whole construction must be regarded as arbitrary. For instance, the same word for "begat" is found in Genesis 11:27. Verses 28-30 are alloted to the Jahvist, but verse 27, because it contains an element of genealogy, is attributed to the Priestly Code!

The problem of the integrity of the book becomes more serious when a distinguished authority like Eissfeldt maintains that verse 17 also must be regarded as a later addition. According to him there is no connection between "A son has been born to Naomi" and the name "Obed." He presumes that the Boaz of our book originally had nothing to do with the Boaz mentioned in the genealogy of David (I Chron. 2:4-15), and

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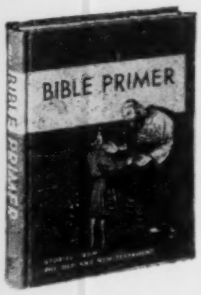

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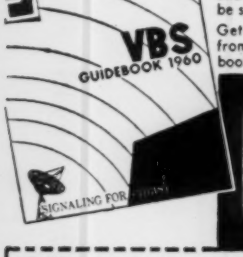

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that the similarity of the names later led to the identification of the two persons. The connection between the history of Ruth and David is thus based on error.

The implication of this interpretation is clear: it not only affects the integrity of the book but also the historicity of the narrative and authority of the Bible. Eissfeldt's interpretation cannot be supported substantially either. The enmity between Israel and Moab (cf. Deut. 23:3 and Neh. 13:1) makes it unlikely that an Israelitic writer would casually connect the genealogy of David with that of a Moabite woman. The present proposition would actually disqualify the book for inclusion in the canon were there no justification for the reference to David in this genealogy.

DATE

The author of the Book of Ruth is unknown but could obviously not have been Samuel (contra *Baba Bathra* 14b). On the assumption that the narrative is based on historical facts and the genealogy at the end is authentic, evangelical scholars are inclined to date the book in the time before the splendor of David's reign had diminished. Confirmation of this is hard to find. The expression in 1:1 that the story took place in "the days when the Judges ruled," indicates that the era of the Judges already belonged to the past. The way in which the author writes about David in 4:17, and the genealogy of 4:18-22, shows also that he definitely bore knowledge of the splendor of David's reign. This consideration, as well as the complete absence of any reference to Solomon or his successors, pleads in favor of the *terminus ad quem*, in the latter time of David or immediately after (cf. Raven, *Old Testament Introduction*, p. 292; Aalders, (*Oud-Testamentische Kanoniek*, p. 336; Young, *An Introduction to the Old Testament*, p. 330).

Critical scholars, however, are generally agreed in dating the book after the exile. These are their assumptions:

Ruth 1:1 suggests that the author was familiar with the Deuteronomic edition of the Book of Judges. This is an assumption, based upon an arbitrary hypothesis, namely, that the Book of Deuteronomy originated in the days of Josiah, and its character and spirit was substantiated in the recasting of Judges.

Furthermore they say that the most significant evidence of the postexilic origin of the book is to be found in 4:7 where a custom, current at the time Deuteronomy 25:5-10 was written, had become so obsolete that it had to be elucidated. Now it is to be noted that there is quite a difference in purpose between the two instances. In Deuteronomy 25 the symbolic action of taking off a shoe serves as humiliation of those who refuse to accept the responsibility of the levirate. In 4:7 there is no word of humiliation and no reference to the levirate, but here it concerns the renunciation of one's claims. Secondly, this consideration is only of importance to scholars who date the Book of Deuteronomy in the seventh century before Christ. Here again, one hypothesis is based upon another.

Rowley (*The Growth of the Old Testament*, p. 150) argues that the language and style of the text have some late features. Evidence for this is meagre. Rowley himself attests to the early models on which the language and style are based. According to Pfeiffer (*Introduction*, p. 718), the general character of the Hebrew vocabulary and syntax, the use of ancient idiomatic expressions current in the best prose of the Old Testament, and the classical purity of style could be adduced in favor of an early date. Young believes that there are only two words to which appeal may be made as supporting a later date, namely, *lahen* (therefore) 1:13, and *mara'* (bitter) 1:20. In agreement with most scholars he maintains that these two words are insufficient to prove a late date (*op. cit.*, p. 330).

We need not conclude either that Ruth's position in the canon, among the Hagiographa rather than the Prophets, was due to the fact that the Prophets were already canonized at the time of our book's origin. We know little of the process of canonization and of the particular motives which influenced the grouping of the books. But the idea that Ruth was included in the Hagiographa because of late origin cannot be proved.

PURPOSE AND SIGNIFICANCE

Dates and origins, however interesting as problems, are of minor importance to understanding a book.

In stipulating its purpose, we must distinguish between the author's intention in the first instance and its being part of the canon.

We agree with scholars who say that the book's primary aim was to relate the early family history of David. We maintain this point of view despite L. P. Smith's remark that the author's purpose was universal, not national, because the point stressed is Ruth's foreignness.

It was no small matter to link the ancestry of David with a Moabitess, and the question of how this happened arises. First, Ruth completely identified herself with the God and people of Israel, and

was accepted not only by Naomi but also the women of Bethlehem and the official representatives of Israel as a "daughter of Abraham." Secondly, David's ancestors were pious and exemplary. The former consideration was determinate. In spite of Ruth's foreignness, she had entered into the assembly of the Lord, and therefore her inclusion in the genealogy of the famous king David was not at variance with the stipulation in Deuteronomy 23:3 and the later application according to Nehemiah 13:1!

We uphold this view against other opinions concerning the purpose of the book. According to some the Book of Ruth is fiction rather than history. I, however, agree with L. P. Smith that few, if any, stories of the ancient world were put into writing except out of a motive more powerful than entertainment. Israel attached great importance to genealogies. Israel was the people of God, and Palestine the land of promise. The generations of Israel and their inheritance were thus in service of God and the coming of his kingdom. In a special sense it was so in the generation of the great king of Israel.

Many scholars, ascribing the book to the period of Ezra and Nehemiah, interpret it as a political tract, a protest against opposition to mixed marriages by argument that David had Moabite blood in his veins. "Here we find an attractive piece of 'propaganda' against the assumption that one's position within Israel was dependent solely upon purity of blood or correctness of genealogy" (B. W. Anderson, *Understanding the Old Testament*, p. 452).

We must say that the Book of Ruth nowhere protests; it simply narrates. It is not a piece of "propaganda" but is an "explanation."

Its purpose, as Oettli rightly observes, is to illumine the genealogy of David, and this alone explains the book. The primary aim was not to enlighten us to the universal meaning of Israel's religion and calling. That factor is certainly present but can be understood only in the light of the whole revelation and testimony of the Bible.

Boaz the Hebrew and Ruth the Moabitess in union become the highway for God towards the ultimate realization of divine purposes. The living theme which God wants to write through the Book of Ruth on the history of his Church and upon the life of every Christian is that in everything God works for good with those who love him and are called according to his purpose (Rom. 8:28). This book also teaches us what true godliness means in the employer and employee relationship (2:4). Above all, it opens the perspective of the history of Christmas and the event of Pentecost. The genealogy with which the book ends culminates in the theocratic king David to whose generation the promise of the advent of the Messiah was linked. The striking description of the love of Boaz, who raised Ruth from her humiliation and loaded her with precious gifts, is a reference to the grace of God in Christ who lifts the unworthy sinner out of the depths of sin and enriches his life with spiritual and temporal blessings (Rom. 8:32; II Cor. 8:9). As through Boaz, the redeemer, the name and inheritance of Elimelech and his generation were saved, so Christ saves all who belong to him and gives them an eternal inheritance.

In addition, the Book of Ruth teaches us the universal relevance of the great "Obed," Jesus Christ, who is the Saviour not only of Israel but of the human race. This perspective was opened the moment Ruth made her decision to embrace the people of God and Naomi. The inclusion of a "heathen" in the assembly of the Lord was a preludium to Pentecost, and in Ruth's touching words we have a pentecostal confession of a union with God and his people, with the Lord and his Church.

HELPS FOR STUDY

Books recommended for study can be arranged in three categories. The first consists of commentaries. Helpful works are those of Keil (*Biblical Commentary*, ed. Keil and Delitzsch), L. P. Smith and J. T. Cleland (*The Interpreter's Bible*; rather critical), and A. Macdonald (*The New Bible Commentary*; especially valuable for conservative students).

The second category of books deals with separate aspects and problems of the book. The marriage of Boaz and Ruth, for instance, is the theme of different essays by Burrows (in *JBL*, 59, 1940, pp. 445-454) and Rowley (*The Servant of the Lord and other Essays*, 1952, pp. 161-186). With regard to the problem of the redemption and levirate, essays written by Lacheman ("Note on Ruth 4:7-8" in *JBL*, 56, 1937, pp. 53-56) and Vriezen ("Two Old Cruces," in *OTS*, 5, 1948, pp. 80-91) are helpful.

For devotional purposes there is the excellent chapter on Ruth by the late G. Campbell Morgan in *Living Messages*.

P. A. VERHOEF
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EUTYCHUS and his kin

THE QUIET MEN

My life is moulded by magazine ads. I rarely miss one. They shape my buying habits: I would hesitate to purchase a camera, because I am sure the ads next month will add electronic focussing to the parallax-corrected coupled range-finder, automatic aperture control, and the other marvelous attributes that make such exciting reading. An ocean trip is out of the question. It would be too disillusioning to one accustomed to the ultimate luxury of the steamship ads.

The ads that I select for framing, however, are always philosophical in character. Just now I am under the influence of "The Quiet Men." The two-page spread shows a lonely scholar deep in contemplation. According to the poetic essay across the page, he is making an unrelenting assault on a frontier of scientific knowledge. His vocabulary does not include the word "impossible." He is a quiet man. Since this glimpse is afforded by an aviation company, presumably he is grappling with the kind of pure research that will "extend man's dominion to the moon."

He wears the traditional habit of the modern scholar: button-down collar, tweed jacket, knit tie. His bowed head has a Princeton tonsure. His austere cell is lined with neat boxes of learned journals.

I have had my hair cut, my jacket cleaned, and organized my ad clippings in shoe boxes. I find myself more and more given to a chin-in-hand posture. It discourages conversation. If my column becomes shorter, it is because I am becoming a Quiet Man.

Even Pastor Peterson noticed my reflective behavior. He wanted to know what I was dreaming about. I explained that creative thought at the growing edge of knowledge is lonely work and not readily communicated. He heartily approved of my example. If enough Christian leaders began to practice reflection, he said, our age might learn to give the kingdom of heaven priority over the dominion of space. He suggested I begin my reflection with Scripture and end it with prayer, the constant practice of the great Quiet Man of the Church of Christ.

EUTYCHUS

CAPITAL PUNISHMENT

I am especially grateful that CHRISTIANITY TODAY gave me an opportunity to be heard on the capital punishment issue. The effect of this article has gone far beyond my expectation. Much comment has been adverse, but many letters have expressed lavish praise in presenting the theology on the subject. Colleges and other groups have used the article for discussion. . . . In Rockford, Illinois, I debated the issue with a prominent lawyer. . . . The interest in the meeting was phenomenal. JACOB J. VELLENGA
Springfield, Illinois

● Space limitations preclude excerpts from the voluminous additional correspondence on the capital punishment issue following the appearance of "Capital Punishment and the Bible" (Feb. 1 issue).—ED.

CONCERNING EXECUTIVES

The author identification in "Concerning Executives of the Church" (Feb. 1 issue) contains an error. I have never been president of the United Lutheran Synod of New York and New England, but was president of the Synod's Western Conference from 1944 until 1947.

HOWARD A. KUHNLE
Redeemer Lutheran Church
Binghamton, New York

CHRIST IN LAS VEGAS

In . . . "Christ in Las Vegas" (Jan. 18 issue), we noted no reference to the two Lutheran congregations of the Missouri Synod [which] had conducted services there before 1940. W. B. STREUFERT
St. John Lutheran Church
Mt. Prospect, Ill.

YOUNG LIFE

Regarding the editorial in Jan. 4 issue of CHRISTIANITY TODAY . . . "Young Life Recruiting Provokes Connecticut Clergy," my experience with Young Life would certainly back up the findings of the clergy in Connecticut. The Young Life movement usually becomes a social clique, wherein basic theological convictions, which are so important in teen-age and adult life are minimized, and wherein the importance of the Church as a saving community is all but lost. No doubt Mr. Rayburn had a good motive in mind when he started the Young Life movement, but in essence the Young Life movement generally introduces the teen-ager to an artificial and doctrinally unsound ethic, rather than to the Christian Gospel. It is not so much as your editorial implies, a matter of "ecclesiology" as it is a real concern on the part of the Christian clergy that the Young Life movement is becoming a false front church for the teen-age social clique.

PETER N. A. BARKER
St. John's Episcopal Church
Stockton, Calif.

Thank you for the comments . . . about Young Life. . . . You might be interested in knowing that here in St. Paul we are having a similar situation. I am a Lutheran pastor and two of my daughters are very active in Young Life. I have been amazed to see the zeal and enthusiasm which that organization arouses in young people and to see also the high type of people which it recruits in our high schools. I certainly think it is a wonderful thing, but the whole movement is subjected to a lot of criticism in our area and I am sad to say that the most severe criticism is from the pastor and the members of one of the very liberal churches in our community. I have gotten the impression that there will be a showdown within the next few weeks and there is going to be a public meeting and there will be people there to denounce the fine Christian organization and from what I gather they seem to imply that the whole thing is backed up by the Communists. It is strange that an organization which proclaims redemption thorugh Christ Jesus should be termed a Communist organization.

GERALD GIVING
Augsburg Publishing House
Minneapolis, Minn.

TRENDS IN METHODISM

On retiring after 41 years in the tropics I wanted to rejoin The Methodist Church. I heard a bishop and a number of ministers preach. Each one made me hesitate about joining and left the impression that Methodism is not what it was 50 years ago. Slowly I reached the

March Reader's Digest
Articles of Inspiration and Information
for the whole family

THE CONSCIOUS USE OF THE SUBCONSCIOUS MIND

This is reprinted *by request.* We *waste* a lot of mental energy, article points out, trying to use our conscious minds too hard. Here in March Reader's Digest are 3 methods for putting your subconscious (and wiser) mind to work on difficult problems *while you relax!*

SHOULD A CATHOLIC BE PRESIDENT?

A noted Protestant authority, The Right Reverend James A. Pike, documents *two* Roman Catholic views on Church-State separation—(one of which will surprise many Americans)—says the answer depends on *which* a candidate holds . . . in March Reader's Digest.

YOUR PUBLIC ENEMY NUMBER ONE. There's a sneak thief loose and he's in your pocketbook every day of your life. Here's a fast-moving analysis in March Reader's Digest of the *hidden* taxes on bread, milk, cars, gasoline—a simple-to-understand report on *who pays* every time your Government spends another billion.

WHY I BELIEVE IN IMMORTALITY. Seven who believe tell you *why* they believe—but no two of them for the same reason. Helen Keller; Arthur Compton, *Nobel Prize Winner;* Arthur Godfrey and others whom you know state why death "is only an episode in the far vaster adventure of the spirit."

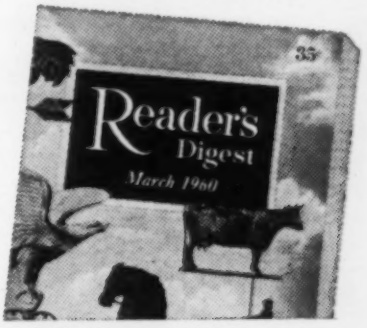
$3.95 BOOK CONDENSED: THE ENEMY WITHIN. This book by chief counsel Robert Kennedy goes *behind* the headlines made by the McClellan Committee. It's the report—shocking and bloodchilling—of how corrupt leaders intimidate union members . . . how Teamster officials stole 9½ millions . . . why "the Teamsters under Hoffa is often run not as a union but as a conspiracy of evil."

THINGS WOMEN FEAR AND WHY. They fear different things than men, says Ardis Whitman in March Reader's Digest, but fear is common to both sexes and it can paralyze normal living. Here, in March Reader's Digest, are steps that have to be taken *to get rid of it*—worthwhile steps because "only the brave are happy, only *they* are loved."

MR. MUHAMMAD SPEAKS. This Negro, son of a Baptist minister, is the head of a violently anti-white, *anti-Christian* cult. You'll be amazed to read that he has 70,000 city followers; commands them: "*Worship no God but Allah!*" Is he a "black fascist?" Is he "the most powerful black man in America?"

WHEN YOU WRITE A LETTER OF CONDOLENCE. Do *not* say: "time heals," or "after awhile you'll forget." Here, from one who was recently on the receiving end, are some useful things to know when you tackle that difficult task—expressing sympathy.

More than 40 selected articles and features of lasting interest in every issue



March Issue Now on Sale

conclusion that it is off the beam and has lost its former power. In CHRISTIANITY TODAY (Jan. 4 issue) R. P. Marshall explains what is wrong: Methodism has turned to schemes of world betterment and social uplift as a substitute for the declining evangelistic urge. B. SKOU
Santa Barbara, Calif.

I am much concerned regarding the article by R. P. Marshall. . . . When he gives the impression that Wesley and his followers have not engaged in controversy or defended their faith, he surely does not know Mr. Wesley met the onslaughts of Calvinism in his day telling them "that their God was worse than the Devil!" When he gives the impression that Mr. Wesley was a ritualist and that this has characterized the Methodist Church throughout its history, this is simply not true. To my mind this is one of the greatest dangers of the Methodist Church and may be one of the factors which may divide it.

It is my belief that the group which advocates this are largely theological liberals and constitute the group which puts little or no stress on evangelism.
Townville, Pa. LEE RALPH PHIPPS

In our generation, we have witnessed the propagation of a complete change in doctrinal emphasis under the banner of what has been popularly called the "worship movement." . . . Very few have perceived that the movement for a richer worship has carried with it new ideas of God, or prayer, and of salvation.

The practice of praying with the back to the audience facing the worship center or "altar," as many insist it should be called, has become a widespread practice in the churches. The ritual of the Holy Communion of some of the denominations practically requires it if the table is placed against the reredos. . . . For the major part of Protestantism it was an innovation in the name of aesthetics. But theology is involved here. . . . The Protestant Reformation stoutly fought against directed genuflexions. We believe that God is a Spirit. His dwelling place is in the hearts of his people. If the minister believes this and really wants the geographical direction of his praying to be in accord with truth, he will pray facing the people. The Roman Catholic tradition does assert that the divine presence is on the altar in the consecrated wafer. In keeping with that doctrine, they bow toward the altar. We cannot accept the doctrine of transubstantiation in the name of aesthetics. Why then should we proclaim it in our worship practices?

Would it not be well for us all to get down our prayer books and read again the Thirty-nine Articles of Religion. The one that is especially pertinent is the 28th. We are perilously near to plain violation of its concluding sentence, "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." The Methodists have this in their 25 articles as number 18. All honor to some of our denominations that, while accepting the worship center, they have insisted that there be some room behind the communion table, and that when the holy supper is observed the table is brought down to the level of the people where it belongs. Is our worship a priestly ministration or a fellowship of faith?

There has been widespread and earnest concern about the dearth and decline of private prayer. . . . It is in large part the fruitage of our public worship practices. The Methodist Church PAUL BARTON
Zeigler, Ill.

SKIT: ASSEMBLY LINE

"If workers will not come to the church, the church must seek them out where they are. Clergy . . . (should) not try for church attendance or conversions, but merely show that the church is involved in what men and women do in their working hours."—Article in a current religious magazine.

SCENE: A Factory, Any Place

Clergyman: Hello, are you Bill Smith?

Bill: Watch out for that swinging arm. . . . What you trying to do, get me fired?

C: Oh, I beg your pardon, I didn't mean . . . .

B: Can't hear a hairy old thing until I shut this cotton-pickin' motor off.

C: Oh, don't stop, I hate to bother a . . . .

B: Now, buddy, what's it all about? Oh, uh, pardon me, Father.

C: Quite all right, Bill. You see my name's Fred Wilkins, and I'm pastor of the Good Shepherd Church on Eucalyptus Drive.

B: Glad to meetcha. My little girl goes there once in awhile. What's on your mind, Reverend? She paid her pledge?

C: Oh, you mean—what's her name?

B: Sandra.

C: Fine girl. Yes, I'm sure it is. I mean, she did. Oh, yes.

B: Well, what can I do for you? Use Copenhagen?

C: No, thanks. I just wanted to meet you. I—I wanted you to know that we as a church are concerned about you.

B: Concerned about me? I get it. The old woman's been cryin' about my boozin', that it? So you tell me I'm goin' to Hell.

C: Oh, no, no, no, no. Not that at all. You see, we want you to know that the church is behind you.

B: Whaddya mean, behind me? Behind my boozin'?

C: No, what I mean is, Bill. . . .

B: Say, what is this anyhow?

C: Well, the church is involved in your work, so to speak.

B: My work! You mean you're gettin' a cut out of this lousy outfit?

C: (beginning to sweat) Mr. Smith, we feel that since you don't come to the church, we ought to bring the church to you.

B: Why in blazes should I go to church? I got my own religion, right here. (Taps himself).

C: Well, we're not really trying to get you to go to church, to tell you the truth.

B: Then what *are* you trying to do?

C: Well, we feel wherever you are, that's where the church is.

B: That's just what I got through tellin' you.

C: But—

B: Oh, now I get it. You're one of them independent operators. You got a Bible and you want to save my soul.

C: Oh, no, no, no, no, no. You see—

B: I know I'm not what I ought to be, by a long shot.

C: You certainly are an expert with that machine. Mean you'd like to do a better job, is that it?

B: Listen, parson, any fool can run this machine. I'm talkin' about me. My life ain't right and I know it. Neither is the missus!

C: Oh?

B: Tell me, do you ever have any of them church suppers up there?

C: Yes, as a matter of fact, we do. Of course the next one is our annual meeting and that wouldn't interest you. But what I wanted to say is that the church is really vitally concerned about your work here, and your relationships with your fellow workers, with the union steward, and the foreman, and management generally; and that as a representative of the church I am eager to bring its redemptive insights to bear. . . .

B: Yeah, I guess so. Listen, buddy, that foreman's got his watch on me right now, and I'm startin' this motor. Sorry. See you at the ball park sometime. So long—watch out for that swingin' arm!

SHERWOOD ELIOT WIRT
Minneapolis, Minn.

A LAYMAN *and his Faith*

ADULT BIBLE CLASS

WHEN THE CHURCH SCHOOL ceases to attract and teach adults as well as children, it misses one of its most important functions, for adult spiritual illiteracy is a serious problem of the contemporary scene.

Most of us have seen and probably inwardly smile at the sign "Don't Send Your Children to Sunday School—Take Them," but it is more than an eye-catching slogan. In it is to be found a serious warning.

¶ Few church members are instructed Christians. The degree of ignorance among those who bear the name of Christ is appalling. Knowing neither the content of the Christian faith, nor its implications for personal living, Christians give a blurred image of their profession to the unbelieving world because they know so little.

Only Christians instructed in the Bible and with a philosophy based in the living Christ can cope with their personal problems and face the world in which they live.

That many have had no such training in childhood makes the need all the more pressing. That no one ever attains a full knowledge of the Word makes its study a continuing imperative.

No matter how faithful Christians may be in attending regular worship services, they will always need the instruction and stimulation found in regular Bible study, and one of the most profitable sources for such study should be in the adult Bible classes of the Church School.

¶ Having had experience in this field, I can say unequivocally that the topics assigned for the International Sunday School Lessons have for years afforded a wide and comprehensive area of Bible study. Anyone following these lessons faithfully has of necessity acquired a great storehouse of knowledge and inspiration.

The crucial problem is not so much one of the lesson topics as their development from the Bible itself. A teacher with some theological or social hobby can often use *any* portion of Scripture as a springboard to depart from and never in his teaching get at the true meat of the Word.

On the other hand, the Bible is so rich in spiritual and practical truth that any particular lesson can be a source of enrichment for the soul.

The adult Bible class should be a place where the Bible itself is studied. It can be made a wonderfully stimulating and rewarding hour to all who attend. Whether the regular course of lessons is followed (why not?) or some topic of the book in the Bible made a subject of study, it can be made so interesting that people not only continue to attend but bring others with them.

Again we repeat—the Bible is such an inexhaustible source of truth that any deviation to other sources of materials, other than supporting ones, is unworthy of a properly trained teacher.

¶ Any method of Bible teaching worthy of the name must impart truth, stimulate interest, and result in practical application. The downgrading of the "lecture method" stems in part from disapproval of the oracular approach, and many adult Bible classes have been smothered by orators rather than teachers.

The increasing popularity of the "discussion method" has yet to be proved best in the long haul. Lively interest and the exchange of opinions and ideas is justified only as it leads to the Bible as the final source and authority. Discussion groups have only too often degenerated into heated exchanges of personal opinions with resulting spiritual poverty for everyone involved.

The fruitful method is any system of instruction whereby members of a group are led to study the Scriptures for themselves. A Spirit-filled teacher will be used of God when knowledge of and faith in the Word is imparted to others who themselves go on to search out its riches and apply the truth to their own lives.

One method, found effective, is to take the portion of Scripture to be studied and look at it in the light of its total context and then break it down into its theological, historical, and essential relevance for our own day.

Let it be emphatically said that no one is prepared to teach a Bible class who has not first saturated himself (or herself) with the Scripture and then bathed the entire endeavor in prayer.

Some teachers find it effective to outline the lesson and its basic truths on a blackboard.

Others prepare a set of leading questions which they ask and thereby secure group participation. This can be most effective, and it requires a foundation knowledge of the subject plus the ability to bring discussions to a fruitful and appropriate end.

Adult Bible classes of any given church should be increasingly emphasized in the total program of the Church. Mere attendance at a leadership training course does not necessarily make an effective teacher. Some of the best Bible teachers have never had the privilege of such courses. Others who have had extended instruction are not personally prepared to teach. It is always vital to remember that successful Bible teaching is *primarily* a matter of submitting to the leading and help of the Holy Spirit and *secondarily* one of correct methods.

¶ The pastor and church officers need to make inadequate programs of adult Bible teaching a matter of major concern. If responsible leaders cannot realize the importance of such teaching, they must first face up to this need, then promote it vigorously within the bounds of the congregation.

The development of such a program may take time, but it is tremendously rewarding. Church members become instructed Christians, and these in turn become concerned and active churchmen.

Once a particular church finds itself thoroughly infiltrated with men and women who know and love the Bible, many of the other problems are automatically resolved: world missions, stewardship, evangelism, and social consciousness all assume their rightful place in the perspective of the individual Christian and the church of which he is a part.

The adult Bible class can become the center of the prayer life as well as the active ministry of a church.

Realizing its vital importance, one pastor of a large city church, Dr. Charles L. King of First Presbyterian Church, Houston, Texas, conducts a Bible class each Tuesday morning at six, and it is *well attended* by business and professional men.

At the heart of the emphasis on adult Bible instruction is the basic truth that God has spoken, and we are well advised to find out what he has said.

Happy is the church where men and women are instructed week after week in the depths and riches of the Written Word of God. And happy are they who receive such teaching and in simple faith go out under the power and blessing of the Holy Spirit to obey it and bear fruit for Christ.

L. NELSON BELL

YOUTH AND THE CHURCH SCHOOL

Every generation is perplexed by its youth problems. America has over 20 million young people to worry about today: 10 million of them are in high schools and 4 million in colleges. The remainder are in the armed services, and in gainful employment, and God knows where. The home, the church, the school, and the state continue to wrestle with the problem with varying success.

From age 15 to the early 20s the *genus homo* finds itself in unfolding stages of maturity—a period of independent and determinative thinking. Man instinctively breaks away from home ties, social and religious traditions, and other protecting influences, at least until he has thought through their implications and satisfied himself as to their value. He will accept guidance, but he is no longer satisfied to have others think for him. His social instincts are strong, romance and sentiment are at their height. Religious sensitivity is strong. He prays intuitively, readily expresses his convictions in word and action, and desires to do something big and shockingly different in the world for God, for himself, and for humanity. Unfortunately in his immaturity he is easily misled by false philosophies and experiences which he is as yet incapable of evaluating.

In past generations youth were subject to far more restrictions than they are today, whether this is good or bad. Parental discipline of those past 15 is now almost unknown. Schools spurn indoctrination and therefore begin the educational process by seeking to discover the interests of youth, suggesting constructive activities, and helping them integrate their experiences into a philosophy of life which will meet his peculiar needs. An immense amount of knowledge is made available in every sphere except morality and religion. Critics charge that modern education is largely to blame for a new generation ready to repudiate Judeo-Christian moral standards and the American way of life. It is true that thousands of American youth come out of halls of learning ignorant of essential knowledge and culture and prone to be amoral, if not immoral, in their individual and social practices. Juvenile delinquency, neurotic instability, implication in questionable business and social undertakings, impulsive marital ventures have become all too characteristic of this modern youthful generation. According to government figures, delinquency has increased for the eleventh consecutive year. The number of police arrests of juveniles annually far outstrips the growth in youth population.

Secular approaches to the youth problem have been none too rewarding. One out of two cities of 10,000 or more have no special juvenile police officers. Five out of ten counties have no juvenile probation services. Lack of detention services causes 100,000 children and youth to be held in jail each year. Juvenile courts themselves are under fire because their methods are ineffective. Much has been done by judges and social workers to redeem errant youth and protect them from association with evil influences, but public opinion now calls for a more realistic and dynamic approach to the problem. Christian moral and spiritual factors, along with love and understanding, must be foundational to any substantial achievement.

In the midst of this situation most evangelical churches are standing by helplessly, bemoaning "the terrible state of our youth." They are sorrowfully aware that they are losing the boys and girls they have serenely taught for a decade or more, but they are not sure why. Many continue with "horse-and-buggy" educational methods in antiquated "young people's classes," salving their consciences with the assurance that "the remaining remnant" will be the salt to save the churches and the society of the future. Some liberal churches, accepting all the "assured findings" of science and minimizing the shortcomings of a "beat generation," have made a show of meeting blasé and sophisticated modern youth on their own ground. They have matched worldly appeal with a round of dancing, card playing, and cocktail parties, and with "guidance programs" that compromise or ignore the clear teachings of Holy Scripture. A growing number of churches are dealing successfully with the youth problem, but most of them are failing miserably to minister effectively to their needs, and to stem the outgoing tide of teenagers from the church.

One of the most successful attempts to turn American youth to Christ is Youth for Christ. Finding most of the churches wedded to traditional youth techniques, a group of consecrated young men undertook a daring independent adventure which has reached and is reaching millions around the world. They assumed that modern youth were living in a vacuum and that they would respond to the red-blooded Christian challenge and forget their frustrations, confusions, and insecurities. The Saturday night mass meetings they staged were reminiscent of the rallies and youth demonstrations that Hitler had organized in Germany.

This movement, with its outpouring of enthusiasm for Christ and the Church, is still growing. As recently as the turn of the year 10,000 Youth for Christ enthusiasts gathered in the nation's capital for three days of spiritual renewal and planning for aggressive action. Hundreds of young people accepted Christ as Saviour. One weakness of this movement is that it is not sufficiently church related, although this has been due in part to an inability to elicit the cooperation of many church and church school leaders. And the movement still fails to undergird its mass appeal with an intelligent and effective program of Christian education. Christian Endeavor, Young Life, and Inter-Varsity Christian Fellowship are rendering an equally amazing service to youth, but there is lack of cooperation in denominational circles where inclusivism and ecumenism have become primary concerns.

The time has come for a reappraisal of the youth problem in relation to the educational life of the churches, to intimate some areas of thought and action for an adequate program. The space age confronts youth with radically different situations which must be met in strangely new ways, but if they are committed to Christ and have an intelligent understanding of his will for their lives, they will have the moral and spiritual resources to meet the issues of life victoriously.

Youth leaders should be carefully chosen from the leadership of community life. The tragic plight of modern youth has gripped the hearts of thousands of men and women in high places of responsibility. They can be challenged to undertake positions in the youth departments of their churches. Occasionally a simple-minded average soul will make a good youth worker, but bankers, lawyers, schoolmen, successful business men, sports heroes, and politicians who are in the community eye are the stuff out of which respected leadership needs to come. They must, of course, be Christian, genuine, well-versed in the teachings of the Holy Scriptures, aware of current thought in the scientific as well as the religious world, and be possessed of optimism, poise, enthusiasm, and a sense of humor.

Awareness of the basic needs of youth should be reflected in planning and practice. There must be careful and intelligent grounding in the revealed truth of God—the laying of foundations upon which the superstructure of life can be safely built. The church school should give its youth an intelligent grasp of the origins of life, the work of God in human history, the significance of Christ as Saviour and Lord and as a living factor in human history and in our individual well-being. Thus young people can be inspired with a sense of personal responsibility to know and share our Lord's purpose for mankind, and they can be guided both in making personal life decisions and in their social activities, religious and secular.

Curriculum in the church school will be especially concerned with studies in the life of Christ—God in the form of a young man—with lessons that make him a living reality in the experiential frame of reference of modern youth. During the years of Bible study in the youth division there will be time to consider God's dealing with Israel in a rather complete outline study of Old Testament history. This may be followed by a study-appreciation of the literature of the Old Testament. Following that would come the New Testament, with a series on the New Testament church, its establishment, its years of growth and expansion, and the relevance of its pattern for the church in our day. The epistles are filled with guidance for Christian living and ideals for the individual, the family, society, and state. The great leaders of both Old and New Testament times offer engaging study in life qualities essential to success in any field of activity. Indeed, there is no end to the study treasure contained in the Word of God. The Bible should become a daily companion holding within its sacred pages the principles by which all life's problems may be solved. Class sessions should be planned to allow for much free discussion, often utilizing the better techniques of "group dynamics." Pupils should go out of the church school every Lord's Day so challenged by high moral and spiritual idealism that they will be eager to face a pagan world and to live dangerously for Christ.

Beyond the Bible studies there should be instruction and discussion in Church history, love and marriage, Christian citizenship, Christian leadership, Christian culture, social relations, personal evangelism, missions, stewardship, international relations, and all other life concerns which will fit men and women for abundant Christian living in a modern world. Teachers and leaders should be able to break down formal barriers and open their hearts and their homes to youth. Their helpfulness as confessors, advisors, benefactors, and friends will be as valuable as their work in the class and social rooms of the church.

An active recreational program will figure largely in making the church a center for youth. Baseball, basketball, volleyball, tennis, and all of the clean, lively sports may have a place in the calendar. Expressional activities may include missionary projects, religious pageantry and drama, and cooperative undertakings of many kinds. Sunday evening meetings and club organizations will offer opportunity for free discussion, for developing leadership and planning abilities, and for vital Christian fellowship.

While teacher-pupil relationships and expressional activities are the vital factors in a successful youth program, divisional, departmental, and class organization and administration have their essential place. It is necessary for purposes of supervision, correlation, and

unity to have a capable youth director. Where possible this should be a full-time member of the church staff—a person with the educational background and native qualities of youth leadership that make for success. With him should serve a youth council that includes a few adults, officers of the departments, classes and expressional groups, and well-favored students with spiritually, educationally, and socially mature minds. Teachers and sponsors will form another leadership group properly integrated into the organizational and administrative life of the program.

Building and equipment especially suited to the youth have great significance at this stage of educational development. Modern youth receive almost every material provision conceivable for their welfare. Their schools are often the finest buildings in the community, equipped with libraries, club rooms, swimming pools, gymnasiums, dining halls, and every sort of instructional and expressional gadget. Billy Graham said recently that our youth live more like "guests at a dude ranch" than members of a responsible society. One wonders what they think of the shoddy educational buildings and the out-of-the-way makeshift quarters that are provided for them by many churches. Do they get the impression that the church cares far less for their educational welfare than the state?

Coupled with the local program there is need for inter-church and community relationships which reach into far places. Cooperation in thrilling mass meetings at state, national, and world levels give Christian youth a sense of mission and crusade in a great fellowship to win the world for Christ in this generation.

If the Church will do her part, youth will respond to the Christian challenge. END

TOWARD A LITERATE AND WELL-INFORMED CHURCH

An intelligently informed membership is a crying need in most churches today. To achieve this end nothing is more essential than an adequate church library.

The evangelical renaissance is being marked by the establishment of thousands of new libraries, usually under the aegis of the church school. This is a logical and sensible arrangement. Who ever heard of a school without a library? Who ever heard of a church school without a deep concern for the development of literate and well-informed churchmen?

We have far to go, however, in encouraging our churches to become reading churches, disciplined in grappling with the theological and social problems of our time. Too many of our people are afflicted with a dire incapacity for continuous or profound thought or the mastery of the many complementary facts essential to reaching intelligent conclusions.

Primarily, our people should be careful and intensive students of the Bible, but unless they are capable of understanding and applying its truths intelligently and effectively in these crisis times secularism will continue its rapid and menacing growth. Familiarity with a wide range of literature is essential to such competence.

Every minister should encourage the establishment of church libraries and the maintenance of book tables. He should frequently refer in sermons, lectures, and conferences to books which his parishioners should read. Such thoughtfulness will pay dividends in an intelligent Christian discipleship and in society. END

U.N. SEEKS AN ANSWER TO RELIGIOUS DISCRIMINATION

Basic rules "for the eradication of religious discrimination" have been proposed by a subcommission of the United Nations' Commission on Human Rights. The optimistic note upon which the subcommission completed two years of work was soured by recent outbreaks of anti-Semitism in Europe and America. As if that were not enough, the subcommission quickly drew fire from the Roman Catholic Church because some "rules" cut across Roman practices, and because all of them imply the equality of the different world religions.

The attempt to eliminate religious discrimination by U.N. proclamation may have a deterrent effect on some nation or religious group contemplating a program of persecution, but it is most unlikely. Once persecution is ventured, nations and even religions find ways of "justifying" it. Religions which claim to be transcendent, and therefore not bound by "the purely temporal and political," will inquire about the transcendent sanctions of the Commission on Human Rights.

We would like to propose seriously a solution that seems to work whether there are rules or not, and whether the atmosphere is "religious" or not. Our solution is a love for both God and neighbor. It will work wherever God's sovereignty is acknowledged. We recommend Matthew 22:37 and I Corinthians 13 for the agenda of the subcommission's next meeting, and we are convinced it would be a profitable session. END

CATHOLICS TO MAKE NEW DEMANDS FOR FEDERAL AID

Roman Catholic determination to exploit new national legislation for Federal Aid to education is apparent from recent actions of the Superintendents' Department of the National Catholic Education Association reported in its August, 1959, *Bulletin*.

The parochial school heads reassert their conviction that "Catholic schools have a clear right in distributive justice to an equitable share" of federal funds for education. They call upon the National Catholic Welfare Conference to "endeavor by means which they know

best" to get legislators to incorporate into the federal aid bill in the next Congress as much money for Roman Catholic schools as they can get for (a) loans, (b) contractural services and (c) auxiliary services. These "askings"—in the name of "distributive justice"—will involve long-term low-interest loans for the construction of new Roman Catholic elementary and high schools, following the precedent already set by the College Housing Law.

The superintendents were so determined to get money for current expenses for their schools that they asked NCWC to bring pressures (in states assisted by federal funds) on the senators and representatives "even to the point of defeating the whole [federal aid] bill if that should be necessary."

The National Defense Education Act was also seen as vulnerable to Romanist demands for financial aid. Funds already have been received for the purchase of scientific, mathematical and modern language equipment, but Romanist educators want much more from the next session.

Evidently the NCWC has discovered very effective strategies and pressures. For the superintendents compliment Monsignor Frederick G. Hochwalt, director of its Department of Education, and his aides for their "brilliant success during the last Congress" and credit their "quiet efforts" with achieving "great gains . . . with a minimum of public controversy."

This frank disclosure of Catholic aims should give every thinking American cause for study and action. The principle of Separation of Church and State is boldly threatened. Only an aroused citizenry can successfully resist this mounting Romanist determination to make the public treasury the target of its inordinate demands. END

BISHOP DIBELIUS' LEGACY TO THE GERMAN CHURCH

Following is the text of the "Last Will and Testament to the German Churches" of Bishop Otto Dibelius of the Church of Berlin-Brandenburg. Bishop Dibelius has often lifted a courageous voice opposing Communist pressures against the Protestant community in Germany's East Zone. Bishop Dibelius read the testament to a meeting of the Synod of the Evangelical Church of Berlin-Brandenburg following announcement of his plans to retire in late 1961 as Bishop of that church and as chairman of the Evangelical Church in Germany (EKID).

I have lived for my Church. I believe and confess that this visible Church, into which I was baptised and to which I was ordained, is that form of the holy, universal Christian Church in which God intended me to live, work and profess my faith. My love for this Church will continue, even when I pass into eternity.

I know this Church of mine so well, with its wealth of gifts in which I have shared; and its inadequacies, which have often made me suffer. I am sure, however, that the Lord Jesus Christ has not rejected or disinherited this Church of His. It is my belief that He has chosen this Church to bear clear witness to His grace and truth just at the point where the opposition is sharpest between two different attitudes of life. He has thus entrusted the German Church with a tremendous task and He will not abandon it as it strives to fulfil it.

I beg those who come after me to remember this task, and never to try to be anything but the Church of Him who was crucified for us and raised again from the dead. We must stand by the message of Barmen [The Barmen Declaration was adopted in 1934 by the "confessing church" and expresses its opposition to the national socialization of the churches under the Hitler regime], in which we all joyfully concurred in 1934: "Jesus Christ, as witnessed in the Holy Scripture, is the one Word of God to whom we must listen, in whom we must place our confidence in life and in death, and whom we must always obey." This is what the Church stands for, and nothing else.

I beg my Church never again to allow itself to be forced into a ghetto, but to remain constantly aware of its responsibilities for the whole life of the German people. I beg it never to surrender to the powers of this world. I pray that God may keep the Church free from the temptation to succumb to the spirit of agitation and propaganda, which rages all round it. God has given His children the spirit of power, of love and of discipline, not the spirit which quarrels about other people in the press, and seizes upon differences of opinion as opportunities for personal attack.

I pray that, the harder the life of the Church becomes, the more God may strengthen its spirit of unity, so that it can preceive which things are insignificant and which are important. . . . I pray that the number of loyal, committed Christians may increase, so that, if the state Church breaks up, a new Confessing Church may stand ready to embrace loyal Protestants in an even closer bond of unity. . . . I pray for all who hold office in the Church that their courage may not fail in the face of the increasing difficulty of their task amidst the great spiritual crises of our time. The harder the task, the greater the blessing. Crises pass; Jesus Christ remains.

I pray especially for those whose whole lives have become a burden owing to the circumstances of the time, and who are in danger of growing weary. There is One who gives strength to the weary. Human life is not decided by circumstances, but by the faith which is ready to face suffering. And this faith is crowned by the promise of a merciful Lord.

It is in this faith that I have tried to live. At one time I drew up the Declaration of Stuttgart [The Stuttgart Declaration was adopted at the end of World War II in 1945 by the German churches as an expression of common guilt] confessing the guilt of our Church. One sentence (a very decisive one) was written by Martin Niemöller. The rest was written by myself. I will not leave this world without admitting my own personal culpability for the guilt which we confessed together then. I too confess that I should have been "more courageous in my Christian witness, more faithful in prayer, more joyous in faith and more ardent in love." But I believe that the mercy of God is greater than our guilt. And as I have lived every day by the forgiveness of God, so I beg everyone against whom I have sinned to forgive me, as I forgive all who have sinned against me. END

What a Psychologist Thinks About Sunday School

By Clyde M. Narramore, Ed.D.

The New England air was cool and crisp as we arrived in a tidy little New Hampshire town one Sunday morning. The friendly roadside was highlighted with picturesque clumps of white birch trees. As we approached the white-steepled, colonial church, several teen-agers crossed the street, joining others on their way to Sunday School.

In Houston, prosperous looking businessmen kept driving up in their long, sleek cars to the magnificent new church. With Bibles and quarterlies in hand, these godly men and their families quietly but quickly went to their respective Sunday School classes.

In San Francisco's Chinatown, a Chinese couple walked swiftly along, on their way to a nearby church, with a backdrop of brilliant red oriental shops. Trailing them were their two freshly scrubbed little children happily singing, "Jesus loves me, this I know, for the Bible tells me so..."

New Hampshire, Texas and California. In all three areas, I saw these happy people had one thing in common—they were all on their way to Sunday School! But what do they learn? Will it change their lives?

Intelligent, well-meaning parents often ask, "What do you think about indoctrinating children in religious matters? Don't you think it's best to let them grow up and make their own choices? Do you think it's harmful to frighten boys and girls with those Bible stories about hell? Won't teaching young people that they're sinners give them a guilt complex?"

These and many other questions are being honestly asked by today's modern parents. To seasoned Christians such inquiries may seem almost foolish. But to millions of non-Christians, they are important questions that deserve sincere, honest answers.

To ask a psychologist his beliefs about Sunday School is like asking any other man what he thinks about something with which he has had first-hand experience and from which he has received untold benefit. His testimony is, "I think it is wonderful—it did so much for me."

This is precisely how I feel. The Sunday School is indeed near to my heart. My parents were pioneers, having traveled across the country, then settling down on a large western ranch when Arizona was still a territory. The youngest in a large family, I was raised on Indian stories, tales of the town of Tombstone and exciting accounts of cattle rustling. "Did they really have camels here?" I would ask. "Yes," my mother replied, "they brought them in from Egypt, and used them to cross the deserts."

But as exciting as these stories were, my Sunday School teacher told me things that were far more interesting. She told me about Jesus!

Our little church had only a handful of people, but its consecrated, faithful pastor always maintained a strong active Sunday School. And it was there that I learned about God. Through the years a succession of intelligent, Gospel preachers ministered to our spiritual needs. They undoubtedly brought wonderful messages, yet for some reason, I cannot remember what they said.

But Sunday School was different. By the time I was five years of age I knew that I was a sinner and that Christ could save. With each lesson and every Scripture tucked away in my heart, I moved closer to the day when I would surrender my life to Him. One day it came! It happened at home on the ranch.

The next Sunday I made public profession of my faith in Christ. Our wonderful pastor put his arm around me, and in the presence of the congregation asked me if I wanted to be saved. My heart burst in affirmation as my head nodded, "yes."

When I left the church that day, my Sunday School teacher told me how happy she was. Her work had resulted in the world's greatest single contribution: the salvation of an immortal soul!

Through the years God has graciously led and directed me. He has kept me from a life of sin and heartache. In an age of untold turbulence He has led me in pastures green beside His still waters. Now as I look back, I realize *why* Sunday School is so important:

The Sunday School places special emphasis on salvation. The door is opened to discuss and explain God's great plan of salvation. A born-again experience is man's greatest possession—a new life through Christ. And it is a necessity. Jesus Christ says, "...Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The Sunday School is an educational institution. Challenge and inspiration are not enough; people need to be taught. These are days of learning. Our schools and colleges are overflowing. Nearly everyone is feverishly bent on gaining knowledge. Even the highly educated are avidly learning more.

The Sunday School teaches the Word of God. Amidst all there is to know, nothing is as important or as satisfying as a knowledge of the Bible. This is the cornerstone, the heart of the Sunday School curriculum. Life is filled with subtle influences, trap doors and dead-end streets. But the adult or child who is taught the Bible in Sunday School not only learns the way; he is prevented from taking detours. He studies that he might show himself approved unto God ...rightly dividing the word of truth (II Timothy 2:15).

The Sunday School is geared to individual needs. At each stage in life, human beings are characteristically interested in certain things. Knowing this, Sunday School teachers should use methods and materials which are particularly appropriate for the age level and spiritual needs of their own particular class. Available today are Sunday School Bible lessons that are beautifully illustrated and carefully prepared for the educational level of individual ages. Brilliant, dedicated men and women have worked to incorporate the finest psychological and curricular thinking in these materials.

The Sunday School offers a personal touch. People of all ages respond to informality. It puts them at ease. Because of a cordial, warm atmosphere, people can learn much better and more quickly than elsewhere.

"Is someone having a birthday? All right, let's sing happy birthday to Bill." "A question? Fine; let's have it." "A prayer request? Thank you. I'm glad you've brought this to our attention."

And so it goes, a world of informality which reaches the mind and heart—the best environment in which to learn about the Lord.

The Sunday School meets many social needs. When God created people, He made them social beings. Everyone likes fellowship, and the Sunday School class is a natural setting for it. A great part of the world's social life is not calculated to meet the needs of believers. Much of it consists of worldly amusement in which consecrated Christians want no part. Yet they need social activity. Because of the homogeneity and the size of the Sunday School class, it is a desirable unit for sponsoring wholesome recreational activities, parties, picnics, outings, and other Christ-centered social functions.

These, then are some of the strengths of the Sunday School. It places a special emphasis on salvation. It has a strong educational ministry. It teaches the Word of God. It is geared to individual needs, offering a personal touch. It also meets many of man's social needs.

Indeed, I shall never be able to repay the dedicated pastors and Sunday School teachers for what they have done for me.

What about *your* Sunday School? Are you making the most of this powerful ministry for God? Its spiritual impact can not be overemphasized. If you would like information about excellent Christ-centered material, I suggest you secure it today.

Dr. Clyde M. Narramore is a consulting psychologist on the staff of the Los Angeles County Superintendent of Schools, serving nearly 1,500,000 students.

He received his doctorate from Columbia University, New York City. A nationally recognized Christian leader, he is an author, speaker, and columnist. He also has a daily radio broadcast in the United States and several foreign countries.

Dr. Narramore has just co-authored a 300-page guidance book, *Guiding Today's Children*, for the Los Angeles County Schools Office. Classroom teachers and psychologists in public schools throughout the United States will be using it.

His newest publication, *The Psychology of Counseling*, is a comprehensive work for pastors and other Christian leaders, and will be available March 1, 1960.

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Air Force Training Manual Draws NCC Fire

A major church-state incident this month involved the National Council of Churches in a stern rebuke of the U. S. Department of Defense.

At issue was a new, easy-reading Air Force training manual, one lesson of which taught non-commissioned reservists how to safeguard military information and how to recognize subversive techniques.

The manual quoted a newspaper editorial which criticized a Protestant church convention for urging that Red China be recognized by the United States and admitted to the United Nations.

"The implications of this editorial are clear," the manual observed. "Communists and Communist fellow-travelers and sympathizers have successfully infiltrated into our churches. The foregoing is not an isolated example, by any means; it is known that even the pastors of certain of our churches are card-carrying communists."

A reservist in Trenton, New Jersey, told his minister that he was disturbed at this and other parts of the manual. The minister notified the local council of churches, which in turn called NCC headquarters in New York's Interchurch Center.

James Wine, an associate general secretary of the NCC, immediately fired off a strongly-worded letter of protest to Defense Secretary Thomas S. Gates.

Five days later Wine and two other NCC staff members came to Washington because, according to a spokesman, the Defense Department "was not treating the matter with the sense of importance we thought it deserved."

The following day Air Force Secretary Dudley Sharp was quoted as having "categorically repudiated the publication" as representative of Air Force views.

Sharp also ordered the manuals withdrawn, only to learn that such an order had already been issued—six days before. The Air Force said the manual was brought to the attention of "responsible officials by a member of the reserve forces." An investigation was launched.

Wine and his NCC associates still wanted to know "how the material was printed in the first place." They held conferences with Gates and Sharp before leaving Washington. A spokesman said he was encouraged with the reaction of Defense Department officials.

Wine planned to record the incident in his report to the NCC General Board when it met in Oklahoma City February 24-25.

EXCERPTS FROM THE PROTEST

Under a letterhead of the National Council of Churches, Associate General Secretary Wine wrote to Defense Secretary Gates:

"The appearance of this material, in the circumstances, is a patent contravention of the first amendment of the Constitution of the United States.

"To imply some relationship between the Revised Standard Version of the Holy Bible and Communism is insidious and absurd.

"To aver by innuendo that the National Council of Churches is associated or in any way influenced by the Communist party is an example of irresponsibility at its worst. . . .

"I am sure you know that the National Council of Churches is the representative body of 33 Protestant and Orthodox denominations of the United States. . . ."

In a separate statement, Wine declared, "Beyond the very grave implications of this outrageous attack in an official government document on American churches and the National Council of Churches, we are concerned, and deeply so, about what may be a pattern of official indoctrination that amounts in itself to a form of subversion."

CHRISTIANITY TODAY NEWS

WHAT THE MANUAL SAID

The following is taken from the Continental Air Command's Air Reserve Center Training Manual (NR. 45-0050, Incr. V, Vol. 7) which aroused NCC indignation:

Subversion. Subversion is any activity by which any person or group willfully attempts to interfere with or impair the loyalty, morale, or discipline of any member of the Armed Forces, or American citizens in general.

To establish a workable program of subversion, the Communists have discovered what they think is an almost foolproof weapon—the front organization. Have you ever heard of . . . The Abraham Lincoln Brigade, American Youth for Democracy, The League of American Writers, American Patriots, Inc., Committee for Protection of the Bill of Rights, Labor Research Association, Inc., Committee for World Youth Friendship and Cultural Exchange, The National Committee for Freedom of the Press, National Federation for Constitutional Liberties, The Voice of Freedom Committee. These sound quite American, don't they? Yet the Attorney General of the United States has officially declared them to be subversive Communist fronts. . . .

Don't join any organization or sign a so-called "peace petition" until you are certain it isn't a Red front. You may check organizations against the subversive list in AF Regulation 124-5, "Designation of Organizations in Connection with the Federal Employee Security Program." This regulation lists more than 280 organizations whose political or social philosophies (not necessarily all Communistic) are foreign to the American concepts of democracy. Among these are a number of schools which presumably teach alien ideologies, such as the Samuel Adams School, Boston; the Tom Paine School of Social Science, Philadelphia; the George Washington Carver School, New York City; the Jefferson School of Social Science, New York City; the Joseph Weydemeyer School of Social Science, St. Louis; the Seattle Labor School; and the Philadelphia School of Social Science and Art. Also listed are the front organizations named earlier.

Communism in Religion. From a variety of authoritative sources, there appears to be overwhelming evidence of Communist anti-religious activity in the United States through the infiltration of fellow-travelers into churches and educational institutions.

The National Council of Churches of Christ in the U. S. A. officially sponsored the Revised Standard Version of the Bible. Of the 95 persons who served in this project, 30 have been affiliated with pro-Communist fronts, projects, and publications. . . .

Dr. Harry F. Ward, long a recognized leader in the National Council of Churches, was a Professor of Christian Ethics at Union Theological Seminary in New York City for some 25 years, during which time he influenced thousands of theological students. Dr. Ward was identified by Louis Francis Budenz (an ex-Communist) before the Senate Internal Security Subcommittee as a member of the Communist Party. . . .

Communism and Religion in Red China and North Korea. Reverend Shih-ping Wang, East Asia Director of the Baptist Evangelization Society International, appearing before the House Un-American Activities Committee in March 1959, described at some length the commune system recently instituted in Red China. This system has hurt the churches, he said, because it has given the government much more complete control of the people and all worship has been forbidden in the communes. . . .

The foregoing hearings before the House Committee on Un-American Activities were published in an official Government bulletin on 26 March 1959, and doubtless released previously to the Nation's press. Nevertheless, a United Press International News dispatch of 27 May 1959 said, "A distinguished American theologian has some stern words to offer on the problem of Communism and Christianity." The distinguished theologian was none other than Dr. John A. Mackay, retiring President of Princeton Theological Seminary. The news dispatch went on to say: "Dr. John Mackay . . . charged that America is turning its back on untold thousands of Christians in Red China. Dr. Mackay called for the recognition of Red China . . . backing a resolution that had been adopted at the General Assembly. . . . Dr. Mackay told the delegates that while Red China had done some terrible things, so had the United States."

Is Your Life Insurance Investment Guaranteed?

by Andrew Hobart
President,
Ministers Life & Casualty Union

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**In a future column, we will discuss dividends—watch for it.*

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PROTESTANT PANORAMA

● With the appearance of a twelfth edition this month (500,000 copies now in print), Zondervan's *Amplified New Testament* emerged as one of the most successful evangelical publishing ventures in modern times. The publisher hopes to issue the first section of an Old Testament counterpart in 1962 and the remainder in 1964.

● Students at Central Bible Institute, Assemblies of God school in Springfield, Missouri, broke out in spontaneous, round-the-clock periods of prayer and confession this month. Chaplain Glenn Reed said "revival" began when students accepted the challenge "to see Pentecost in our day" during chapel services conducted by evangelist Warren Litzman. Reed viewed the moving as a climax to President J. Robert Ashcroft's stress on "apostolic academics."

● The International Convention of Christian Churches (Disciples of Christ) plans to launch a 10-year denominational expansion program July 1. The Disciples' goal is 1,500 new congregations in the United States. They now have about 8,000.

● Southern Baptists now claim the largest Sunday School enrollment of any Protestant denomination. Their record total for 1959 as released by the Baptist Sunday School Board was 7,276,502, which ranks above The Methodist Church for the first time. Southern Baptists also reported a record total of baptisms, 429,063.

● New York City's interdenominational Riverside Church launched a bilingual ministry this month with a weekly Spanish-speaking worship service in Spanish.

● Dr. Charles W. Lowry, well-known in religious circles in the nation's capital, is reported to have renounced his Episcopal priesthood. Lowry was rector of an Episcopal church in Chevy Chase, Maryland, before helping to form the Foundation for Religious Action in the Social and Civil Order. He had also been at one time a professor at Virginia Theological Seminary. He was recently elected president of the American Peace Society.

● The Presbyterian Church in Korea, hit by a split last fall, held a reuniting assembly this month with 80 per cent of commissioners present. Both factions were represented among newly-elected officers.

● Good News Publishers of Westchester, Illinois, plan a new $1,000,000 headquarters building.

● Pentecostalist movements are growing rapidly in the Netherlands and are making inroads into congregations of the major Protestant churches, according to a report of the Dutch Ecumenical Council of Churches.

● World Vision is sponsoring a pastors' conference in Tokyo March 1-4. Among speakers: Dr. Bob Pierce, Dr. Richard C. Halverson, Dr. Paul S. Rees, and Dr. Bernard Ramm.

● The Evangelical Seminary of Puerto Rico, the island's only Protestant theological school, plans a long-range expansion program subject to approval of its six sponsoring denominations in the United States.

● The Nazarene Congregational Church of Brooklyn is conducting a six-month experimental project to rehabilitate 10 delinquent boys aged 11 to 14 who have been referred by the borough's children's court.

● The A. J. Holman Company releases the first of three volumes of an international and interdenominational exposition of the English Bible March 1. Titled *The Biblical Expositor*, the new work represents combined efforts of 65 evangelical scholars from three continents. Consulting editor is Dr. Carl F. H. Henry, Editor of CHRISTIANITY TODAY. The publisher reported that of the first printing of 6,750 sets, 3,352 were sold a month before publication.

● Six original pamphlets written by Martin Luther between 1532 and 1538 were recently donated to the Foundation of Reformation Research.

● A teletypewriter network linking agencies of the Southern Baptist Convention and state Baptist papers was to be put into operation March 1.

NIGERIA: CHRIST CHALLENGES THE IDOLS

It's a long jump from Mary Slessor's canoe to Billy Graham's chartered aircraft. The white queen of Calabar died in Nigeria after 39 years of saving lives of unwanted twins and their mothers. The far-travelled American evangelist visited five Nigerian cities in little more than a fortnight, then moved on to Rhodesia and Tanganyika. This week he was to conduct meetings in Kenya.

Graham's talks to missionaries and church leaders always reflect his awareness that he is reaping where others have sowed in blood and tears. One morning, in a hastily-built brush arbor where he had preached to a little church which has resisted Moslem repression at great peril, he murmured aloud: "I tell you, these people will live in mansions in Heaven; we're getting a lot of our reward down here."

While Nigeria has no great zeal for pan-Africanism such as is being fostered in neighboring Ghana, nationalism is nevertheless an important factor in religious life, especially in the cities. Materialism beckons talented young people. Natives are moving faster to take the reins in national church life. Many missionary groups are relinquishing control in favor of a fully indigeneous church.

Paradoxically, in parts of Nigeria where the indigeneous church is relatively strong and older missionaries are moving to more needy fields, some American societies are moving in and supporting dissidents. The resultant multiplication of sects adds to the confusion of seekers and semi-pagans.

Much of the religious picture in this most populous (36,000,000) of African countries can be explained in terms of a second century church and a delayed renaissance. African Christians are busy operating schools and organizing national church life and have comparatively little concern for millions of unevangelized people at their doorsteps. The general awakening is marked by a surge for material advance without a general will to pay the price of training competent and resourceful technicians (office jobs and political posts are top status symbols).

Meanwhile the Moslems, who conquered much of Nigeria early in the nineteenth century, now seek to occupy the vacuum created by vanishing paganism. They make at least seven converts to every three claimed by Christians (some say the ratio is ten to one).

The first Anglican and Methodist missionaries entered the "white man's grave" that was Nigeria in the early 1840s. Baptist beginnings date to 1850. These are still the strongest evangelical groups, with a total community of churchgoers numbering more than a million, only 200,000 of whom are full communicants. All these communions have hundreds of primary schools, strong institutions for training pastors and teachers, and many hospitals and clinics for the relief of suffering Nigerians, millions of whom still live 100 miles from the nearest doctor.

One of the world's great independent societies, the Sudan Interior Mission, has 590 workers in Nigeria. Among outstanding SIM contributions are its Nigerian eye hospital, its continent-spanning radio station based in Liberia, and its Niger-Challenge Press which has successfully developed a mass-circulation popular magazine with a basic Christian motif. Annals of the mission, with its emphasis on village evangelism, are studded with tales of heroism and sacrifice. It is now trying to overcome its lag in developing strong, indigeneous leadership.

Other sizeable communions include Presbyterians, with 100,000 churchgoers; the Qua Iboe Church (begun by Irish Protestants and named for a river), with another 100,000; the Salvation Army, with 25,000; the Churches of Christ in the Sudan (an indigeneous church developed by the multi-branched Sudan United Mission); and several Pentecostal groups. There is also the 50,000-strong African Church, a breakoff from more orthodox bodies over the polygamy question, a very vexed issue in Nigeria. Rounding out the picture are a plethora of exotic sects which practice angelology and the like, and a strong thrust of Jehovah's Witnesses. Roman Catholics claim 2,000,000 adherents.

Holy Land Crusade

Billy Graham plans to begin a 10-day evangelistic campaign in the Holy Land March 20.

He is expected to address rallies in Jerusalem, Tel Aviv, Haifa and Nazareth.

The Holy Land crusade will be conducted following the evangelist's nine-country tour of Africa now in progress. The Africa meetings close with rallies in Addis Ababa, Ethiopia, March 8 and 9.

Graham will go to the Holy Land at the invitation of the Israel Baptist Convention.

While most of Nigeria has been evangelized after a fashion, isolated pockets of virgin ground remain along the rivers and in the hill country where small tribes with distinctive tongues remain in dense darkness. The unfinished task also includes conveying the first real Gospel witness to some 5,000,000 villagers, to practically all of the 500,000 nomadic Fulani herdsmen and to multiplied thousands in city slums, many of which are being razed to make way for ultra-modern commercial buildings and apartment centers.

A church union movement involving Anglicans, Methodists and Presbyterians has been underway since 1928. Negotiations were set back last year when the Lambeth Conference expressed displeasure over the South Indian plan of union and suggested that Anglicans press for the Ceylon pattern, which practically makes Episcopalians of all concerned. Some hope a middle way will emerge through an adaptation of the lesser-known North India plan, which includes presbyters in all of the rites involved in the achievement of a mutually-acceptable ministry.

Nigeria is really three nations in one, so distinct are its regions, each containing a predominant tribe. Because of rivalry and distrust between leaders of the eastern and western regions, where Christianity has made greatest progress, the Moslem north is in the political driver's seat, but lacks a clear majority so must find common ground with some in another region.

Independent Nigeria may give missionaries more freedom of action than did British officialdom in the northern region where more than half the people live. But some suspect that a "black list" already exists and that veto power will be exercised by Moslems when those who have displeased them apply for re-entry visas after furloughs.

The Moslem region's premier, Sir Ahmadu Bello, told Graham that some missionaries have engaged in political activity which "must stop." He added that he would not budge an inch in his devotion to the will of Allah as he saw it. However, the premier visited representative missionary groups shortly before the region became independent, thanked them for humanitarian efforts, and said he saw no bar to Moslem-Christian cooperation for the people's good.

Graham's most significant meeting, perhaps, was at the University College in Ibadan where practically the whole student body of 1,100 turned out. More than ten per cent stood one by one at

the close and testified quietly: "I accept the Lord Jesus Christ." The evangelist had warned them, in the strongest possible terms, of the cost of true discipleship.

A missionary leader said every thinking African has been struck by the fact that Graham came to Nigeria in her year of independence. The truth that political and social development must be undergirded by spiritual strength, he said, hit home with special force from the mouth of the famous visitor.

Graham quickly adapted himself to his African audiences, preaching with utter simplicity and delighting his audiences with stories about Saturday night baths and children and pigs. He also set forth the crucified Christ in every sermon, describing in detail the Saviour's suffering, and the spiritual significance of the Cross. Despite his stern portrayal of the cost of following Jesus, people responded to his invitation by the thousands. Many no doubt came with the crowd, but counsellors reported genuine evidences of the work of the Spirit of God.

The crowds smashed all records for events of this kind, giving lonely pastors a sense of belonging to the Lord's host, and impressing outsiders with the united witness of the church.

At the closing West African meeting in Jos, in the picturesque plateau region where some of Africa's most primitive tribes live, a train load of tribesmen once known as "tailed head hunters" attended the meeting with their Christian chief, who is a regional leader, and the Scottish missionary who led many of them to Christ.

Although statistics prove nothing, the fact that 300,000 people attended the meetings in Liberia, Ghana and Nigeria is indicative of the widespread interest. Christian leaders were sure that an authentic work of grace was done in the hearts of many of the 15,000 who responded to the invitation to turn from idols and serve the living and true God.

The chairman of the all-Nigerian Graham campaign is an example of national leadership at its best. He is Dr. James T. Ayorinde, Nigerian-born pastor of Lagos' First Baptist Church and a vice president of the Baptist World Alliance. He and the Rev. John Mills, American missionary and national campaign secretary, travelled with the Graham team to all five cities touched by the campaign. Mills paid this tribute to Ayorinde: "I wouldn't trade him for 10 missionaries."

'Patient Wrestling'

At a conference heralded as the "most significant and important" in the history of Australian churches, Bishop J. Lesslie Newbigin of the Church of South India defended a priority role for the ecumenical movement.

"The division of the churches is making a mockery of their mission," Newbigin told 430 delegates from 18 denominations. "No task is more urgent than that of patient wrestling with these divisions until Christ himself restores to us the unity that is his will."

He called Christianity's divisions "a denial of the sufficiency of Calvary."

During the 10-day meeting in Melbourne this month, delegates approved a recommendation that religious periodicals employ "competent" radio and television critics "to bring Christian judgment to bear on these important influences."

Plans for New Delhi

The World Council of Churches plans to hold its third assembly in New Delhi November 18-December 5, 1961.

"Jesus Christ—the Light of the World" will be the theme of the assembly.

The plans were disclosed by the 12-member WCC Executive Committee at its semi-annual meeting in Buenos Aires this month.

Originally projected for Ceylon, the assembly site was changed last summer by the 90-member WCC Central Committee, which must still ratify details.

Up to 1,000 participants are expected to be on hand in New Delhi. Of these, about two-thirds will be voting delegates.

The assembly will be held in the Vigynan Bhavan Conference Hall, originally built by the Indian government for a UNESCO conference.

WCC assemblies are the most significant of all gatherings of the ecumenical movement. Previous assemblies were held in Amsterdam in 1948 and in Evanston, Illinois, in 1954.

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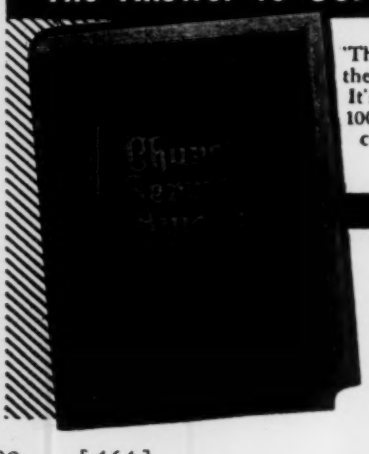

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Editorial Associate

Dr. Sherwood Eliot Wirt, Presbyterian minister and former newspaperman, is joining the staff of CHRISTIANITY TODAY as Editorial Associate.

Wirt holds the A.B. from the University of California, the B.D. from Pacific School of Religion, and the Ph.D. from Edinburgh University.

He is author of *The Cross on the Mountain* and *Crusade at the Golden Gate*, an account of Billy Graham's 1958 evangelistic campaign in San Francisco.

Joint Post

Dr. Clifford E. Barbour says he has accepted a call to be vice president and acting president of Pittsburgh Theological Seminary, the school being formed out of the merger of Western and Pittsburgh-Xenia seminaries.

Barbour is president of Western, whose campus on the North Side of Pittsburgh will be abandoned soon after joint classes begin in the fall at the East End facilities of Pittsburgh-Xenia.

Pittsburgh-Xenia was the only seminary of the old United Presbyterian Church. Western was Presbyterian, U. S. A.

Freedoms Awards

FBI Director J. Edgar Hoover won a Freedoms Foundation award this month for an essay which he wrote for CHRISTIANITY TODAY.

The essay, "Communism: The Bitter Enemy of Religion," appeared in the June 22, 1959, issue.

Hoover received an encased George Washington Honor Medal.

The foundation awarded a similar medal and $1,000 to the Rev. Paul W. Johnston for a sermon delivered in the Worthington (Ohio) Presbyterian Church.

Still another top award went to the First Presbyterian Church of Germantown, Pennsylvania, and WRCV-TV of Philadelphia for a jointly produced television show, "Land Where Our Fathers Died."

Church Display

Russians are learning about modern U. S. church architecture.

The current issue of *Ameryka*, Russion-language picture magazine which the United States is permitted to distribute in the Soviet Union under an exchange agreement, carries an article about modern U. S. churches. Several were cited.

Edifices selected by a panel of architects include the First Presbyterian Church of Stamford, Connecticut, built in a stylized fish-shape reminiscent of the early Christian symbol for a house of worship; the Roman Catholic Church of the Resurrection, St. Louis, erected on a parabolic design; the Wayfarer's Chapel (Swedenborgian) of Palos Verdes, California, open to ocean and sky by means of glass walls; the Catholic Chapel of the Holy Cross, standing atop two spurs of rugged red rock in Arizona's Verde River Valley; a Lutheran church in Eugene, Oregon, featuring an unusual design of exposed, laminated wood arches to create a cathedral-like interior; St. Stephen's Episcopal Church, Columbus, Ohio, which has a glass front; and the Catholic Church of St. Philip the Apostle in Clifton, New Jersey, which has sharp-peaked redwood arches to give a new version of Gothic style.

FBI Director J. Edgar Hoover (right), who wrote CHRISTIANITY TODAY *essay which won Freedoms Foundation medal, congratulated by Editor Carl F. H. Henry.*

Constructive Hearings

Hearings this month conducted by a House subcommittee were labelled as "the most constructive relative to public morals in the entertainment and communications industry in many years" by the Rev. Donald H. Gill, assistant secretary of public affairs of the National Association of Evangelicals. Leading officials of the movie industry testified.

Baliem Burial

Buried in a remote New Guinea mountainside is the body of Albert J. Lewis, former RCAF pilot who gave up a lucrative construction business to fly supplies for pioneering New Guinea missionaries.

A search party reached the body several weeks ago, nearly five years after his twin-engine amphibian crashed into a 10,000-foot peak while en route to the forbidding Baliem Valley, where Christian and Missionary Alliance missionaries have sought to reach the Stone Age Dani tribe with the Gospel. He was buried at the scene.

Lewis was a native of Hamilton, Ontario, where he headed a building firm before going to New Guinea.

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Jesuitical Whitewash

Concurrent publication in *Look* magazine of a Catholic priest's charge that Protestants and Other Americans United for Separation of Church and State "stir up antagonisms and create tensions between citizens on matters of faith" heightened interest in the organization's 12th National Conference in Boston, February 8-9.

The Rev. John A. O'Brien's declaration that the fear of some Americans that the separation between church and state will break down if a Catholic is elected president is "the result of a 12-year propaganda campaign" by POAU brought this rebuttal from its executive director, Dr. Glenn L. Archer: "Father O'Brien has borne false witness against his Christian brethren in POAU and distorted the Roman Catholic true position on many great issues of our times. . . The article was a Jesuitical whitewash of Roman Catholic power in American political life."

The conference drew nearly 600 registrants from 28 states. Crowds of more than 1,100 packed John Hancock Hall for evening rallies.

Methodist Bishop Richard C. Raines called upon Catholic, Protestant and Jewish clergy and laymen to undertake an honest appraisal of the American principle of church and state to discover "in what we can agree and admit frankly where we differ and why."

A religious liberty citation was presented by POAU President Louie D. Newton to Dr. E. S. James, editor of the *Baptist Standard*. James was described as an "eloquent minister, courageous editor, militant advocate of church-state separation."

POAU reports a membership of more than 100,000 drawn from all over the United States whose primary object is the maintenance of separation of church and state as promulgated in the Constitution and interpreted by the U. S. Supreme Court.

First in 500 Years

A meeting of the Synod of the Roman Catholic Diocese of Rome, the first in more than 500 years, drew some 800 clergymen who turned out virtually that many different recommendations.

Although the recommendations apply only to the Rome diocese, it is expected that other dioceses throughout the world will follow suit.

All the recommendations must first be accepted by Pope John XXIII in his capacity as the Bishop of Rome. They had been prepared for discussion at the week-long session by a special ecclesiastical committee which had been at work for a year.

According to the Ecumenical Press Service, a section of articles specifically addressed to laymen warns that they are:

—Forbidden to read publications inspired by Protestants, illuminism, existentialism, atheism, or materialism.

—Barred from taking part in services, sermons, or discussions of non-Catholic cults.

—Subject to excommunication if they join or vote for political parties or persons that promote heretical principles or doctrines.

—Obliged on pain of excommunication to enact no laws harmful to the church.

Investment in Romanism

Teamster President James R. Hoffa announced this month that his union's pension fund loaned $1,000,000 to the Roman Catholic Diocese of Miami.

A union spokesman said the money was made available at six per cent interest "for whatever use they want to make of it." The loan was covered by a mortgage on the diocese's property.

Doctor of Letters

Loyola University, Roman Catholic school in Chicago, presented this month an honorary doctor of letters degree to Dr. William F. Albright, noted biblical archaeologist and Old Testament scholar.

Albright was cited for his work as chairman of Johns Hopkins University's Oriental Seminary, his years of research in Jerusalem, and his past presidency of the International Organization of Old Testament Scholars.

Albright is a member of a Methodist church, but usually attends Presbyterian services. His wife and their seven children are Roman Catholics.

Red Tracers

Reports from Berlin say that district offices of the East German "People's Police" have been ordered to set up special indexes and dossiers on all clergymen in East Germany.

The records are to include detailed accounts of the clergymen's daily activities and all utterances, according to the reports.

It is said that Communist party organizations as well have been instructed to report all church events to party headquarters.

Airing Ethical Concerns

Members of the American Society of Christian Social Ethics met for a two-day conference at New York's Union Seminary last month.

Highlight of the meeting was an address by Professor Reinhold Niebuhr who enumerated biblical incentives for social concern and then, by steady reference to the inherent ambiguities of social existence, elaborated his well-known demand for the translation of love into a real but precarious justice oriented to the necessary limitations of socio-economic life and responsive to its ever-changing conditions. Reflected in the speech was Niebuhr's continuing high regard for the social theology of Walter Rauschenbusch and his devaluation of personal Christian ethics as well as his dissatisfaction with Karl Barth for refusing, in the name of a God who lays all our institutions and programs under judgment, to make a choice between East and West. Comments following the speech generally moved on the periphery of Niebuhr's remarks and did little to advance or amend his argument.

Earlier, a panel composed of Professors Waldo Beach of Duke Divinity School, Edmund Smits of Northwest Lutheran Theological Seminary, and Henry Stob of Calvin Seminary discussed the teaching of Christian ethics. Skirting the question of method in the sense of technique, Beach and Stob considered the place, function, and content of seminary courses in ethics, while Smits, a native of Latvia, undertook to contrast American and European approaches to the study and teaching of ethics. While not neglecting the socio-ethical problem, the panelists concentrated their attention upon basic ethics and upon the theologico-metaphysical foundations of the discipline. There was general agreement that Christian ethics could rest only upon the presuppositions of faith and could be elaborated only within a theological framework. It appeared in a general discussion, however, that the presuppositions were differently conceived and the framework variously constructed. It became evident that there was nothing like unanimity about the role the Bible plays in the construction of Christian ethics.

The Society for Christian Social Ethics is only two years old, but the membership is growing, and it appears well on its way to becoming a significant forum for the interchange of ethical opinion and judgment. Conservatives in the group hope that more qualified evangelicals will join.

Trinitarian Triumph

The Rhode Island Council of Churches adopted a new constitutional preamble last month which incorporates a strong Trinitarian statement of faith.

It replaces a nine-year-old statement which has been criticized repeatedly for its theological shallowness.

The new preamble was approved at the council's 23rd annual meeting—without debate—by a vote of 161 to 7. As ballots were being counted, the assembly broke out in song with "Blest Be the Tie that Binds."

Evangelical observers viewed the development as indicative of a marked trend toward a more conservative theological climate in the state.

Belief in the statement is not a prerequisite for membership in the council, but it does indicate "where the majority of members stand," according to President Frank H. Snell. The council rejected last year a move which would have barred Unitarians and Universalists from membership.

The new preamble states: "The Rhode Island Council of Churches is a fellowship of Christian churches which profess belief in One God: the creating Father, the redeeming Son, and the strengthening Holy Spirit. It is established to bear a common witness to this profession through cooperative work."

The earlier controversial statement read: "Believing that it is in the providence of God that followers of Christ do cooperate more effectively for the progress of the Gospel, we unite in allegiance to Jesus Christ, and seek to express His spirit through a cooperative endeavor."

Why Belief?

The notion that religious beliefs are merely a reflex of a man's socio-economic circumstances got a strong boost this month from a Ford Foundation project.

The project is a two-year study now nearing completion on religious thought and practice in the seven-state Southern Appalachian region commonly referred to as "the Bible Belt."

The survey strongly suggests that where a person stands on the socio-economic scale has a lot more to do with his religious beliefs than the church he attends, Religious News Service reported.

Some of the findings of the survey, financed by a $250,000 Ford Foundation grant, were disclosed at a pastors' conference of the Kentucky Council of Churches by Dr. Thomas R. Ford, University of Kentucky sociologist and general research director for the project.

U. N. and Bias

A United Nations representative from India is advocating a set of basic rules to deal with religious discrimination [see editorial on page 26].

Arcot Krishnaswami, a member of the U. N. Subcommission on Prevention of Discrimination and Protection of Minorities, listed the rules with a report based on a two-year study which found religious bias *declining*. [The study was completed before the current outbreak of anti-Semitic incidents. The subcommission immediately launched another study into recent church and synagogue desecrations at the urging of Dr. Maurice L. Perlzweig, permanent representative of the World Jewish Congress at the U. N., and Max Beer, vice president of the International League for the Rights of Man, a U. N. consultant agency.]

Krishnaswami's proposed rules included the following:

—Everyone should be free to adhere, or not to adhere, to a religion.

—Parents should have a prior right to decide upon the religion in which their children should be brought up.

—Everyone should be free to manifest his religion in acts compatible to it.

—There should be a freedom to disseminate a religion or belief, provided it does not impair the rights of others.

—No one should be compelled to take an oath contrary to the prescriptions of his religion or belief.

—No cleric who receives information in confidence, in accordance with the prescriptions of his religion, should be compelled by public authorities to divulge such information.

—Public authorities should refrain from making any adverse distinction against, or giving undue preference to individuals with regard to the right to freedom of thought, conscience and religion.

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Changing Climate?

A noted champion of Lutheran cooperation attaches "immense importance" to a recent decision by the Lutheran Church—Missouri Synod home mission board to seek membership in a National Council of Churches counterpart.

Dr. Paul C. Empie, executive director of the National Lutheran Council, said in a report to the NLC's 42nd annual meeting this month that the board's action "seems to herald an advance in inter-church relationships."

The 2,315,000-member Missouri Synod, largest of U. S. Lutheran bodies, has had few ecumenical ties. Even working relationships with the NLC, whose eight member bodies make it the most inclusive of Lutheran organizations in America, have been limited.

Has the Missouri Synod altered its principles in allowing its home missions board to apply for membership in the NCC Division of Home Missions?

"No," said Empie, rather "after careful study it has come to the conclusion that this particular type of cooperation does not compromise its principles."

The Missouri Synod's Board for Missions in North and South America says it will try to participate in the NCC home missions program "to the extent our principles permit."

Beginning July 1 the NCC's Division of Home Missions will have as associate executive secretary Dr. H. Conrad Hoyer, for nearly 18 years the executive secretary of the NLC's Division of American Missions.

Still more encouragement for ecumenically-minded Lutherans lies in a projected meeting between Missouri Synod and NLC representatives to explore issues involved in cooperative activities. In preparation for the meeting, scheduled in Chicago July 7-9, the NLC named four theologians to prepare a doctrinal study on the doctrinal basis of Lutheran cooperation.

"The changing climate has brought about the conditions for a further progress in inter-Lutheran relationships," concluded Empie, but "the progress itself must still be achieved."

Other action at the NLC's four-day session in Atlantic City:

—A study document was approved which gives strong backing to U. S. foreign aid but calls for greater stress on non-military programs of economic and technical assistance to underdeveloped areas.

—A resolution was adopted which advocates appointment by the President or Congress of a "national commission on U. S. immigration policy" to study how current immigration laws might be revised. Also endorsed was a statement which points up moral issues involved and suggests possible objectives of an improved immigration policy.

—In another resolution, the government was asked to utilize in full $10 million authorized for U. S. participation in the current World Refugee Year.

Eyeing the Lutherans

Representatives of 11 Presbyterian and Reformed bodies voted this month to investigate the possibility of holding theological discussions with Lutheran groups. The action was taken by delegates to the annual meeting of the World Presbyterian Alliance's North American Area Council. The goal cited was an increase of understanding between the two confessions.

THE SIGN OF JONAH

When poor old Jonah learned to cry out, "Salvation is of the Lord" God just whispered a few words to the fish, and "it vomited out Jonah upon the dry land."

Like the fish of old, the nations surely have the indigestible Jonah (Israel) churning about their insides. But soon the Divine whisper will come; and then those millions of born again Jonahs will go to every Ninevah on earth, and make known the saving grace of the Lord Jesus Christ! Then will be fulfilled the prophecy of Zech. 8:23—

> "Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you."

But the Lord surely needs you to help prepare these Jonahs for the final hour of testimony! Do you know a better way of hastening His coming?

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PEOPLE: WORDS AND EVENTS

Deaths: *Aloysius Cardinal Stepinac,* 61, Roman Catholic archbishop who for years was a victim of Communist persecution, in his native village of Krasic, Yugoslavia . . . *Dr. William Shaw Kerr,* 86, former Church of Ireland (Anglican) Bishop of Down and Dromore, in Belfast . . . *Bishop Otto Zaenker,* 83, last Protestant bishop of the pre-war Evangelical Church of Silesia, in Bielefield, Germany . . . *Dr. John Deane,* principal of the New Zealand Bible Training Institute . . . *Mrs. Wilmer S. Lehman,* 85, retired Presbyterian missionary to Cameroun, in Duarte, California . . . *Charles Claus,* 59, former advertising manager of CHRISTIANITY TODAY, in Chicago.

Appointment: As minister of the First Presbyterian Church of Glendale, California, the *Rev. Edwin Houck,* formerly associate pastor of Tenth Presbyterian Church, Philadelphia.

Election: As president of the Baptist Public Relations Association, *Badgett Dillard.*

Recommendation: For the post of honorary president of The American Lutheran Church (to be formed in a three-way merger in April) *Dr. Henry F. Schuh.*

Quotes: "The case for planned parenthood is unanswerable. It is the birthright of every child to be a wanted child."—*Dr. Alan Walker,* Australian Methodist evangelist . . . "The most effectual channel for Christian propaganda in the sixties will continue to be television. In this field commercial television, however suspect its motives may have been in its early days, has demonstrated an integrity in its approach to Christian matters which deserves praise."—The *Rev. Maurice A. P. Wood,* president of the Islington Clerical Conference of the Church of England.

Books in Review

CHRISTIAN CONVICTION AND SCHOLARSHIP

Baker's Dictionary of Theology, edited by E. F. Harrison, G. W. Bromiley, and Carl F. H. Henry (Baker, 1960, 566 pp., $7.95), is reviewed by William Childs Robinson, Columbia Theological Seminary, Decatur, Georgia.

Add to the three respective editors of this volume the numerous American scholars whose labors have produced a score of articles, and the German scholarship available in such works as *TWNT* (*Theologisches Wörterbuch zum Neuen Testament*), and you have an evangelical masterpiece for which the reviewer predicts a phenomenal circulation. The articles are written to acquaint the reader with the tension points in theological discussion and to provide, in each case, a positive exposition of the biblical content. The minister who ponders these affirmations will find himself growing in wisdom and bringing out of his storehouse things new and old. Church members will find here a treasure of Christian information and a biblical answer to many questions.

Editor Harrison has planned each part of the book and has himself written excellent articles. Professor Bromiley, a Church of England scholar and authority on Barth, has drawn upon British scholarship from London to Melbourne, Edinburgh to Montreal, and from Cambridge to Sierre Leone. As the editor of CHRISTIANITY TODAY, Dr. Henry may be regarded as a symbol of our common Christian conviction with liberty of detailed dissent. He is also the writer of major articles on God, man, revelation, and inspiration.

Where to start in calling attention to the riches of this work is somewhat a problem. For Rector T. H. L. Parker, of England, "The essence of the doctrine of *grace* is that God is for us. . . . He is for us who in ourselves are against Him. . . . He has effectively acted toward us. Grace is summed up in the name Jesus Christ." For Dr. James I. Packer of Tyndale Hall, *justification* is the justifying act of the Creator declaring a verdict of acquittal upon the believing sinner. For it, faith is the instrumental means whereby Christ and his righteousness are appropriated. Here as also in O. Raymond Johnston's treatment of *law*, belief in Christ's atoning death and justifying resurrection brings forth Christian morality — "law keeping out of gratitude to the Saviour whose gift of righteousness made law keeping needless for acceptance." *Adoption* is an act of God's gracious Spirit giving those who believe the status of children of God the Father (Prof. John Murray of Westminster).

One who wishes to keep abreast of the ever-changing field of *eschatology* can find no better introduction than Prof. F. F. Bruce's treatment of this theme. Here is not only Schweitzer's "consistent eschatology" but the "realized eschatology" of Dodd and Jeremias, and the "inaugurated eschatology" of J. A. T. Robinson, as well as the more positive statements of the Christian hope in Kuemmel's *Promise and Fulfillment* and Cullman's analogy of D-Day and V-Day.

With discrimination, Bromiley fairly evaluates the current revival of biblical theology. The origins of this revival are to be found in such studies as Kittel's *TWNT*, the critical rejection of liberal misunderstanding of the Bible, Hunter's Unity of the New Testament, and Barth's biblical dogmatics. The gains that have resulted consist in the lexical studies, the exposure of nonbiblical assumptions under which we all lie, a new sense of the unity of the Bible, and the rediscovery of the relevance and power of great biblical theologies of the past such as those of the Fathers and of the Reformation. On the other hand, there are evident dangers as to whether the movement has attained a genuinely biblical view of inspiration and historical reliability of the Bible, particularly with regard to the miracles which make clear the saving work of God in history.

An intensely interesting feature of the work is the way in which the same contributor writes the several positions on controversial issues. Thus, Principal E. F. Kevan of London writes all of the three views on the *millennium*. Bromiley states the case for *believers' baptism* in a fashion that could please Barth and the Baptists, and then he reverses his field and states the position for *infant* or family *baptism* in a way suitable to Cullmann and the paedo-baptists. Vice Principal Leon Morris, of Melbourne, presents the views of *church government* held by the Episcopalians, the Presbyterians, and the Congregationalists. Which denominationalist will be the first to throw a stone? Professor Cornelius Van Til properly insists that *Calvinism* is not "a system of truth" based upon one *a priori* principle such as the sovereignty of God, but is drawn from the Scriptures as the self-authenticating revelation of God in Christ. Professor J. K. Jewett warns against rejecting the historicity of the First *Adam* if one would do full justice to the Second Adam who was crucified under Pontius Pilate and was raised again the third day. As the second wrought our redemption in history, so also in history did the first fall. Professor Bernard Ramm makes revelation central to *Christian Apologetics*. Professor Alexander Ross' fervent exposition of the *Ascension* will furnish good material for sermons on this theme to every clime and continent for the next generation. In His ascension, "the dust of the earth is on the throne of the majesty on high." There He is our Advocate, the Pledge that he will take us to himself, and the source from which he sends his Spirit as the earnest of the promised inheritance. Treating the *Atonement*, President V. C. Grounds does not shrink from declaring that Christ bore penal suffering for us in our stead.

The impression ought not to be conveyed that the various contributors were pressured to agree with the editors or with one another. As a matter of fact there are differences. For example, according to the article on *Alpha and Omega* this term is applied to Christ in Revelation once; according to another article on *Eschatology* the term is applied to our Lord three times. Your reviewer, with highest appreciation for the notable work of these many scholars, found other disagreements here and there. Dr. Ronald S. Wallace of Edinburgh gives an excellent conservative summary of *Christology* in which he courageously lists seven or eight places in which the New Testament ascribes the term *Theos* (God) to Jesus. He might have added, at least for the consideration of the reader, three or four other places, namely, I John 5:20; Hebrews 1:8-9; Acts 20:28 and 18:26.

One appreciates the voluminous scholarship and strong position apparent in the *Resurrection* of Christ without agreeing with every interpretation presented. For example, the reviewer is not of the opinion that "Our Lord appeared only to believers" (p. 451b). He appeared to

Saul of Tarsus who obtained mercy because his persecuting of the Church was done in the ignorance of unbelief. He also appeared to James, hitherto an unbeliever. His appearances brought the 11 disciples from unbelief to faith in his risen presence by such evidences as their handling him with their hands and his words, "be not faithless but believing."

It is interesting to note that the article on *hardening* in this dictionary is written by Professor M. A. Schmidt, the same scholar who collaborated with his father in writing on the same theme for *TWNT*.

WILLIAM CHILDS ROBINSON

MONUMENT OF CORRUPTION

Hawaii, by James A. Michener (Random House, 1959, 937 pp., $6.95), is reviewed by Sherwood E. Wirt, Author of *Crusade at the Golden Gate*.

This is a profoundly depressing book. Intended as a literary accolade to our new fiftieth state, it is called by the publishers "the first major chronicle of the land and its people—a monumental tribute." Conceived as a novel, the work traces fictionally the arrival of a few (by no means all) of the races that settled in the islands.

The story is interesting, however, and moves easily through some 900 pages. Occasionally there is depth of feeling when pagan superstition is dramatized, or when we see the plight of the lepers on Molokai, or the helplessness of the workers on the sugar plantations. The early New England traders are depicted in all their brutality and aggressiveness. The dogged endurance of the Chinese and Japanese immigrants is highlighted, and the heroism of the Nisei soldiers in World War II is given proper recognition.

There is evident hostility toward the economic oligarchy that still controls the islands. Like nearly all historical books on Hawaii, however, this one pours its heaviest ammunition on the Congregational missionaries who sailed from New England in 1821, and whose descendants remained to become wealthy through land management. Having no need to stick to truth in a work of fiction, Michener draws the archetype of the missionary in the Reverend Abner Hale, a runty, stringy-haired, sallow, mangy-faced New England farm boy, a hopeless introvert and bigot who alienates the Hawaiians, the other missionaries (most of Michener's became fed up and quit), and even his own family. The unpleasant little man is not clever enough to be a hypocrite like Elmer Gantry. His narrow asceticism contrasts as starkly as possible with the lush life of the islands.

Abner Hale is poorly drawn because, like Gantry, he never existed except in someone's mind. He is as far from the true Hawaiian missionary of the period as, we presume, the author is from the rippling-muscled Polynesians he writes about. No doubt research went into this book, yet how could it fail so completely to convey the spirit and motivation of these men and women? The young Hawaiian lad, whose presence in New Haven led to the forming of the mission, is grossly caricatured. There is considerably more perception of the cultic gods that tyrannized the early Bora Bora immigrants to Hawaii than there is of the God and Father of our Lord Jesus Christ.

When Robert Southey proposed to write the life of John Wesley, an old minister told the poet, "Sir, thou hast nothing to draw with, and the well is deep." Some of the malapropisms that occur when a man gets over his depth appear in this work. Christians call each other "brothers in God." They adhere not to the Word of God but "to the word of Calvin as preached by . . . Jonathan Edwards in Boston" (sic). When a man asks how to be saved, he is told to pray and read his Bible—a pure covenant of works (p. 161). Conversion means being "initiated into a sense of sin" (p. 135). When a man gets seasick, it means to the missionaries that he has rejected God (p. 164). The sea captain is urged to have his men "take the pledge" several decades before the first pledge was composed. No one uses the proper title in addressing the missionaries; it is always wearisomely "Reverend Hale" and "Reverend Thorn." But this kind of knowledge comes from life, not books.

Somehow the author failed completely in his document study to uncover the story of such a man as Titus Coan, a true, live New Englander whose mission in Hawaii resulted in a revival in which three-fourths of the big island came into the Church. A strong man (whether his muscles rippled, who can say—and who cares?) with a loving heart, Coan, with his wife and their devoted colleagues, represented an influence for Jesus Christ and the Christian life that is still felt in Hawaii today. Imperfect servants the missionaries were, yet they were welcomed and gladly followed. It is a calumny to say that they did not care for their people. Let the record speak for itself. They won the love of the Hawaiians because they offered them something better than the life they knew and of which they were sick to death: a life of nakedness, lust, disease, cruelty, murder, human sacrifice, tabu, and oppression.

A final word must be spoken about the sexualization of this book. Most of the characters seem at one time or another to be either sadists or exhibitionists. We are told that the author "has become an active participant in the civic affairs of Hawaii." Yet there is not a child in the English-speaking world whose mind could not be corrupted through the reading of this "monument." It disgraces American womanhood and libels the people of Hawaii. One of the best civic actions that the citizens of the fiftieth state could take would be to put this book on a high shelf and forget it. When the real story of Hawaii is written, it will not be a fantasy of glorified garbage.

SHERWOOD E. WIRT

GNOSTIC INFLUENCES

The Gospel According to Thomas, Coptic text established and translated by A. Guillaumont, H. Ch. Puech, G. Quispel, W. Till, and Yassah Abd Al Masih (Harper, 1959, 62 pp., $2), is reviewed by George Eldon Ladd, Professor of Biblical Theology, Fuller Theological Seminary.

Scholarly and popular excitement over the discovery of the Dead Sea Scrolls has overshadowed another archaeological find of equal importance for the history of early Christianity. About 1945, some Egyptian farmers discovered a jar containing 13 papyrus books bound in leather containing some 44 separate writings in the Coptic language. These constituted the library of a Gnostic community which lived in Egypt in the fourth or fifth century some 32 miles down the Nile from modern Luxor. *The Gospel of Thomas* is the second of these books to be published. The present edition consists of a brief introduction, the Coptic text with an English translation, and an index of "Scriptural Parallels and Echoes." It is to be followed by a larger work containing a lengthy introduction and a detailed commentary.

Some writers have jumped to the conclusion that here is a fifth Gospel. *Thomas* is really not a Gospel at all but a collection of "the secret words which the Living Jesus spoke and Didymos Judas Thomas wrote" (p. 3). "The Living Jesus" probably is not meant to refer to the historical Jesus but to a heavenly being who is the Revealer of esoteric truths to his disciples (according to Otto Piper). Fragments of a similar collection

of sayings of Jesus have been found in the Oxyrhynchus Papyri discovered by Grenfell and Hunt in 1897 and 1903. This Coptic "Gospel" is a collection of sayings attributed to Jesus, treasured by the Gnostic community, and is thought to have had its origin in Greek in the middle of the second century. It reflects Gnostic ideas, but it also contains distinct Palestinian elements.

Scholars will debate for years to come the historical and critical problems raised by this new "Gospel." What is its relation to the Oxyrhynchus sayings? (There is literal agreement between some logia in the two works). What is its relationship to the other known apocryphal gospels? One of the editors thinks that its sources are the Gospels of the Egyptians and of the Hebrews. What is its relationship to the canonical Gospels? Is it dependent upon them or upon the oral tradition lying behind them? About half of the logia in *Thomas* have parallels in the canonical Gospels, but literal agreement seldom is found. The logia in *Thomas* appear to have been deliberately modified or amplified. The most important question is whether some genuine saying of Jesus not included in our Gospels (e.g., Acts 20:35) may be preserved in this work. Mature study will help us to understand better the history of our canonical Gospels.

GEORGE ELDON LADD

THE 1611 STORY

The Learned Men, by Gustavus S. Paine (Crowell, 1959, 212 pp., $4.75), is reviewed by Gleason L. Archer Jr., Professor of Biblical Languages, Fuller Theological Seminary.

This admirable account of the translators of the King James Bible of 1611 represents the last work of an English professor, journalist (editor of the *Christian Science Monitor*), and novelist, Gustavus Swift Paine, who passed away in 1958. Here he has attempted to bring together into the 200-odd pages of a very readable book all of the available information about the 60 contributors to the Authorized Version, including their home background, their academic training, and their ecclesiastical career. At times this recital is necessarily a bit dry, but here and there he livens up these thumbnail sketches by anecdotes from the translator's married life, or his recorded idiosyncrasies. One cannot always be sure that these homey touches represent completely unbiased reports; for example, a disapproving contemporary is quoted as terming the Arminian translator, Richard Thomson, as "a debauched drunken English Dutchman who seldom went to bed one night sober." But at least the author adheres quite faithfully to his sources and does not draw too freely upon his imagination to supply missing details.

The plan of the book is logical and orderly. The first chapter deals with the conference at Hampton Court, January 16, 1604, where King James conferred with his leading ecclesiastics concerning complaints and grievances within the Church of England, and hit upon a new Bible translation as the one reform to which he would consent. Next comes a survey of the High Church party and the small Puritan faction, more or less at loggerheads with each other and yet willing to unite on so fundamental a need as an improved and up-to-date translation of the Holy Scriptures. The following three chapters deal with the three main companies of translators: the Westminster group, the Oxford group, and the Cambridge group, each of which was, of course, subdivided into New Testament and Old Testament experts. Some of the most outstanding figures are presented in four pages of photographic reproductions of contemporary portraits, along with several other fine photographs of King James, of Hampton Court, and of a royal decree.

Subsequent chapters afford colorful glimpses into the king's social and political life, particularly in connection with the Guy Fawkes episode, when in 1605 some Catholic extremists attempted to blow up Parliament. Highlights from the careers of the translators follow in a chapter entitled "Private Fortunes." One of the most colorful was the marital misfortune of John Overall, Dean of St. Paul's, who at the age of 40 married the beauteous Anne Orwell, only to have her run off with another man. Fortunately (or unfortunately) both elopers were apprehended, and the lady was returned to her churchly husband to continue on with him "in holy deadlock" (as Paine aptly puts it). Two chapters are devoted to the final revision of a committee of six who carefully went over the whole English text at Stationers' Hall over a nine months' period. The notes of one of the six, John Bois, are quoted at length to show how undecided the committee was over many difficult passages of the New Testament—difficulties due in part to uncertainties as to the proper reading of the Greek original.

Several little-known facts emerge in connection with the publication and reception of this monumental translation. For one thing, it is extremely dubious how justified is the term "authorized" in the title "the Authorized Version," for it never received official sanction by any ecclesiastical body, even though the leading scholars of the Church of England were sharers in the effort, including George Abbot himself who, in 1611, was elevated to the post of Archbishop of Canterbury. Actually it was only King James himself who gave any official authorization, but perhaps that was sufficient since he was theoretically the head of the Church.

Another interesting circumstance was the slowness with which the 1611 translation displaced the earlier versions in popular use. The Pilgrim Fathers at Plymouth, for example, never accepted it at all, so far as their extant writings reveal, but largely adhered to the good old Geneva Bible, untainted by association with the tyrannical King James and his unscriptural episcopacy. But failure to quote from the new version was not always to be attributed to unsympathetic reception, for oddly enough many of the translation committeemen themselves quoted from such earlier translations as the Bishop's Bible or Coverdale, or else

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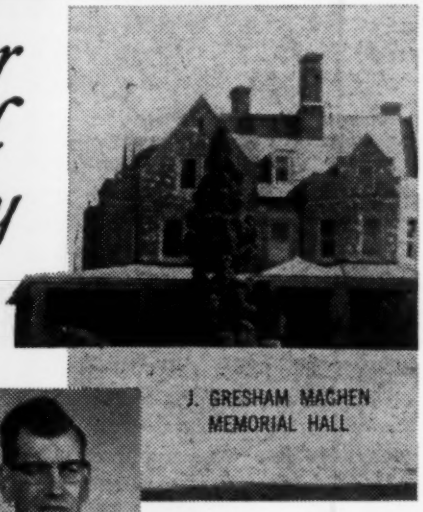

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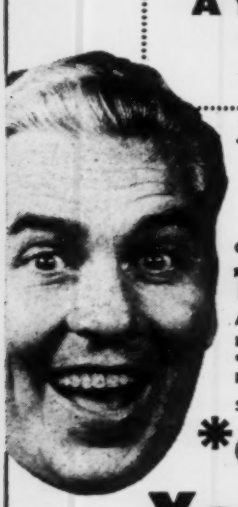

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resorted to original translations of their own. Although the sale of the new Bible went very well, and new impressions and editions were speedily sold out, it was 30 years before the preachers and authors of that period began to follow the King James rendering in a really consistent fashion.

Easily the most remarkable portion of the book is to be found in the final chapter, "The Bible of the Learned Men Lasts." Summing up the results of the investigation recorded throughout the earlier chapters, Paine points to the intriguing paradox that this translation committee produced a work far exceeding their own literary abilities, so far as they are discernible from their own extant writings. He asks (p. 167): "How did this come to be? How explain that sixty or more men, none a genius, none even as great a writer as Marlowe or Ben Jonson, together produced writing to be compared with . . . the words of Shakespeare?" It certainly was not the natural result of the age in which it was fashioned, as if writers of that period had somehow attained a golden-age virtuosity in English prose comparable to the Attic Greek of the fourth century B. C., or the Ciceronian age of Latin literature. This explanation seems hardly tenable in view of the definitely inferior standard attained by other English prose of that period, as compared with the 1611 Version. Even the Douay Catholic translation, published the year before, attains a substantially lower literary standard. For one thing, it fails to exploit the advantage of adherence to simple Anglo-Saxon words which characterized the Authorized Version and gave it so much of its penetrative, soul-stirring power. Nor was it because of the self-denying industry of the committee members, nor their pre-eminent saintliness. They were "subject to like passions as we are" (p. 168).

Even though Paine himself betrays uncertainty in his personal theology (p. 179), he cannot escape the conclusion that somehow God himself was the only answer for this amazing achievement. "Are we to say that God walked with them in their gardens? Insofar as they believed in their own calling and election, they must have believed that they would have God's help in their task. . . . They agreed, not with other men like themselves, but with God as their guide, and they followed not as thinking themselves righteous but as led by a righteousness beyond them" (pp. 169-170). "Though we may challenge the idea of word-by-word inspiration, we surely

must conclude that these were men able, in their profound moods, to transcend their human limits. In their own words, they spake as no other man spake because they were filled with the Holy Ghost" (p. 173). Particularly eloquent is the judgment quoted on page 182 from George Bernard Shaw: "The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result."

In conclusion, your reviewer would heartily commend this book to the reader as worth acquiring and keeping on the shelf for ready reference. Perhaps the price is a bit high for a production scarcely over 200 pages long. One can only regret that the author did not have a little more personal acquaintance with the sacred tongues, or he might have sized up the problem of Matthew 16:13 a little more adequately. He suggests that the reason the translators resorted to "*Whom* do men say that I am" was a tendency we find expressed in their colloquial solecism, "It is me" for "It is I." He does not observe that the Greek original here happens to put the interrogative pronoun in the accusative case (*tina*, rather than *tis*), and that possibly the translators hoped to preserve this flavor of the original even at the expense of grammatical rules. Every reviewer has to demonstrate his keen-eyed alertness by pointing out a misprint or two. This reviewer found only one: the text states on page 164 that Leonard Hutton died in 1732. Actually his death was in 1632.

GLEASON L. ARCHER, JR.

CULTURAL OBLIGATION

The Calvinistic Concept of Culture, by Henry R. Van Til (Baker, 1959, 245 pp., $4.50) and *The Cultural Significance of the Reformation*, by Karl Holl (Meridian Books, 1959, 191 pp., $1.25, reprint), are reviewed by C. Gregg Singer, Professor of History, Catawba College.

The momentous events of the first half of the twentieth century have had a sobering effect on the cultural optimism of the liberals, and have likewise brought about a most significant change in the attitude of many evangelicals toward the problem of the relationship between

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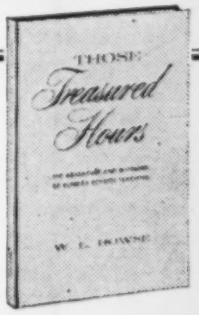

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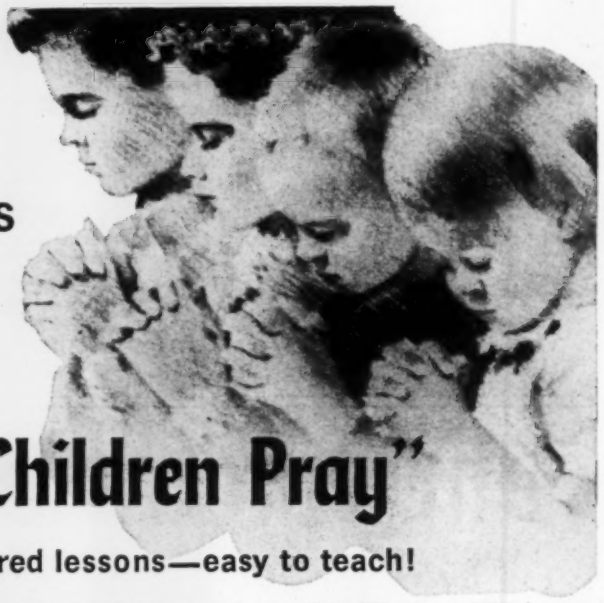

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Christianity and contemporary culture. The older attitude of many fundamentalists that Jerusalem had nothing to say to Athens has been replaced by a new awareness of their cultural obligations as Christians. This change of attitude is clearly reflected in the writings of evangelical scholars who are now searching the Scriptures in a sincere attempt to find out what they have to say with regard to this problem.

For those who are truly concerned with the cultural issues of our day, Dr. Van Til, professor of Bible at Calvin College, has provided a consistent biblical answer. The author begins with a penetrating discussion of those tensions that exist between the historic Christian faith on the one hand and all forms of pagan culture on the other (pp. 42-44). Yet, at the same time, he rightly insists that religion and culture are inseparable because "the basic covenantal relationship in which man stands to God comes to expression both in his cultus and his culture" (p. 44). Yet because of the fall of Adam, man is unable to fulfill that cultural mandate which God has given to him as a creature in his image. Man faces a dilemma of tragic proportions in that he is bound by mandate which he cannot possibly fulfill because of his sinful nature.

Dr. Van Til then presents the solution that is found only in the high biblical doctrines of Calvinism. He points out that in Augustine we find the beginning of that theology which rightly interprets all of pagan culture, but only in Calvinism was full justice done to both the biblical doctrines of God and creation on the one hand, and sin and redemption on the other.

It is the lot of a reviewer to read many books of dubious merit, to read and review some that are definitely superior, and to read a very few that make a profound impression on him as he reads. *The Calvinistic Concept of Culture* is one of those truly great books which will enrich the literature of the Church. It is a book of real merit for both minister and layman, liberal and conservative.

In sharp contrast to Van Til in both purpose and spirit is Karl Holl's *The Cultural Significance of the Reformation.* The author was a colleague of the famous church historian, Adolph Harnack, at the University of Berlin from 1902 until 1926. He wrote in the tradition of liberal German scholarship. This book is more of an historical survey of the cultural influence of Luther and Calvin than an attempt to offer a theological solution to the present tensions

existing between Western culture and Christianity. Although he offers very little that is new, he does pay a deserved tribute to John Calvin and offers a mild corrective to the thesis of Max Weber in regard to the relationship between Calvinism and the rise of capitalism. The value of this work lies in the fact that it does make available in a paperback edition a scholarly evaluation of the cultural role of these two Reformers.

C. GREGG SINGER

ONLY RELIGION CAN SAVE

The Movement of World Revolution, by Christopher Dawson (Sheed and Ward, 1959, 179 pp., $3), is reviewed by John H. Gerstner, Professor of Church History, Pittsburgh-Xenia Seminary.

Christopher Dawson, the eminent Roman Catholic historian and professor at Harvard Divinity School, finds two revolutions in process: a Western and an Eastern. The Western was set in motion by the Renaissance and Reformation. It has resulted in political, social, and cultural revolutions ending in the prevalence of secularism. This has brought us to the following impasse: "Only two alternatives remain. We can either remain in the half-way house of liberal democracy, striving desperately to maintain the higher standards of economic life which are the main justification of our secularized culture; or we can return to the tradition on which Europe was founded and set about the immense task of the restoration of Christian culture" (p. 65).

The analysis of the Eastern Revolution or revolutions is more interesting because it is less familiar to Westerners. According to the author, the Eastern revolutions are actually the products of Western rather than Eastern civilization (p. 19), and introduced largely by missionaries (p. 135). Oriental nationalism is actually an adoption of Western culture (p. 143). It is as if we gave the East the power to stand on its own feet and it has done so with a vengeance. Indeed, the oriental revolution has moved faster than the earlier revolution in the West, and is still going on. We are now in the time of the plow and not of the harvest (p. 179).

I presume that the overall thesis of this small but interesting volume is this: "When one considers the amount of study that is being devoted to the purely political aspects of oriental nationalisms, Christians cannot but feel ashamed of the little that has been done towards the understanding of the new religious situation arising from the revolutionary changes of the last 50 years. Neither the technological process that is forcing East and West together nor the insurgence of the nationalist forces that is tearing them apart can save the modern world from destruction. Salvation can only come from some power capable of creating a spiritual unity which will transcend and comprehend the material unity of the new world order. And where can this power be found save in religion?" (p. 105).

There is nothing important in this volume with which Protestant historians will not agree. It is quite unsectarian in tone throughout. Its thesis we grant; that is, religion alone is able *adequately* to bring unity and cohesion out of the present world revolution. But what religion? Romanism? Then, pray God, give us revolutions rather than uniformity imposed by the greatest tyranny of mind and body that the world has ever known. Protestant religion? But which form? No one form; all forms enjoying liberty of expression but expressing their evangelical unity of purpose in some ecumenical vehicle. But will this put down revolu-

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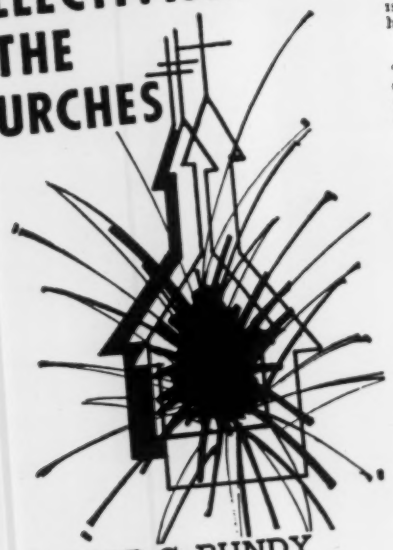

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tion? No, but it will uphold world government which will put down revolution. In other words, we may need a political structure, such as the United Nations, which will give one world its body, and free evangelical religion which will give it its soul. But, what of the non-Christian religions? We must continue to seek to persuade them. If Rome is not built in a day, neither is the New Jerusalem.

JOHN H. GERSTNER

DIVERGENT VIEWS

Three Traditions of Moral Thought, by Dorothea Krook (Cambridge University Press, 1959, 355 pp., $5.50), is reviewed by Carl F. H. Henry.

Three divergent views of the nature and importance of love, the author affirms, distinguish three moral traditions in the West: the religious (Plato and the Christian moralists), the secular (Aristotle) and the humanist (a modern synthesis).

In some fine passages Mrs. Krook contrasts views of religious humanists with historic Christian beliefs, even when Jesus Christ is acknowledged "functionally" as God and Saviour (pp. 137 f., 145 ff.). And many high differences between Christian and Greek ethics are soundly put, even if the author provides no definition of revelation, has little room for the wrath of God, and readily speaks of God as "a Person."

Socrates' doctrine of virtue and Plato's affirmation of a single supreme Source of the Good (which transcends even reality in dignity and power) logically lacked the climaxing assurance of "a revealed God and a revealed Gospel." But Paul by "direct encounter" knew God as "a Person . . . infinitely tender and loving as . . . powerful and wise, and [who] sent his only begotten Son to redeem the world" (p. 135). Hence the law of love "subsumes the whole of the moral law" (p. 136). In the person of Jesus the divine Law is made flesh. In view of revelation Paul has "an assurance of being in possession of the Truth—the absolute, complete and final truth."

Despite tribute to Paul's "gifts as a moral and religious teacher" (p. 132), reflecting a mind "exercising its powers by the light of the Gospel revelation" (p. 141), Mrs. Krook, an assistant lecturer in English at Cambridge, holds a hesitant view of his apostolic authority and at times even imputes to Paul a rather low ethic (for example, of marriage; not the author's own theology of sexuality in the appendix).

CARL F. H. HENRY

MONUMENT OF REALISM

Exodus, by Leon Uris (Doubleday, 1958, 626 pp., $4.50), is reviewed by Marie Malmin Meyer, Professor of English, St. Olaf College, Northfield, Minnesota.

Swastikas painted on a Jewish synagogue in Minneapolis and windows shattered in a Jewish temple in New York—these are newspaper headlines today. Against a setting of this kind of prejudice, we need not think it strange that a book like *Exodus*, telling dramatically the story of Jewish persecution in the last century, is still near the top of the list of best sellers in fiction, and that it should have stirred up more than ordinary emotional response. "Pro-Jewish propaganda" — "Anti-British" — "overwrought" — "savage" — "searing in intensity": these are terms used to describe it in the early reviews. But in the same reviews it is designated as "brilliant" and "illuminating in insight."

Exodus is a historical novel of the period after World War II when Jews from all over the world, but most especially from the concentration camps of Western Europe, were moving back to Palestine and trying to reclaim their ancient home for their people. As is usual in this type of novel, the foreground characters are fictional counterparts of historical figures, while the events of the story are based on historical fact. When Leon Uris says that he read 300 books and traveled 50,000 miles to collect materials for this book, he is trying to assure his readers of the authenticity of his materials.

The opening episode of *Exodus* sounds like a typical spy story. We meet the usual daring and unconventional news reporter and the usual charming lady, in this case a trained nurse, Kitty Fremont. It does not take long, however, before the sense of the usual is gone and one is caught up in the excitement of an unusual narrative. Kitty remains a main character throughout the novel, and we are invited to focus our attention on Kitty's relations to Ari Ben Canaan, one of the young leaders of the new Israel movement. The love affair of these two remains a rather tepid business, though references to it give the book a narrative continuity. Actually, what makes the book impressive is the epic sweep of 100 years of Jewish history, with its persecutions, its dreams, and its struggles. As each of the more important Jewish characters is introduced, an extended flashback tells us about his ancestry, his per-

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sonal background, and his sufferings at the hands of the anti-Semites, especially in the Hitler regime. Much of this is painfully realistic: one hates it, and yet one reads on. In this recording of the fate of the Jew in World War II, *Exodus* is one of the greatest monuments of raw realism in the contemporary novel.

The style in which Uris writes does much to make the story impressive. There is a directness and lack of ornament in his manner of expression, and this makes possible a growing intensity of style until sentences have the effect of hammer blows. Once the story is under way, he writes at white heat. The simplicity of the language prevents it from becoming melodramatic, even when expressions become downright savage.

In other matters of technique *Exodus* is not a well-written novel. It is too long, its characters are artificial and contrived, its "story" is too weak, and (especially in the last part of the book) its historical recital is too monotonously detailed.

Despite weaknesses such as these, this is a book worth reading. Granted that it oversimplifies the Jewish situation and sentimentalizes the Jew, the book does give insight into the character and traditions of the Jewish people which is illuminating and instructive. That Uris is himself deeply involved emotionally in the story he is telling does not detract from the importance of the picture which he draws. Even as he discounts some of the accusations against the British and Arabs and some of the idealization of the Hebrew, the reader is enriched in his understanding of the history of European Jewry. And is not knowledge the best weapon against prejudice?

Marie Malmin Meyer

MISSIONARY PROBLEMS

Creative Tension, by Stephen Neill (Edinburgh House Press, 1959, 115 pp., 10s. 6d.), is reviewed by R. K. Strachan, General Director of Latin America Mission, Costa Rica.

Four pertinent missionary problems are treated by Bishop Stephen Neill, noted proponent and historian of the ecumenical movement in the Duff Lectures for 1958, published as *Creative Tension*.

The contemporary relationship of Christianity to the resurgent non-Christian faiths in our shrinking world needs careful study. Bishop Neill, while insisting frankly on the uniqueness of the Christian faith, suggests, as a possible vantage point to understanding, the Transfiguration Mount where all religious leaders vanish away except Jesus alone, yet from whence their role in God's dealings with mankind may at the same time be understood.

The resurgence of nationalism brings up the question of Christian duty and relationship to government. Neill's concern is primarily with the problem as faced by the younger churches.

His frank criticism of both mission and younger church provides a helpful background for a consideration of the third major problem—that of proper partnership between West and East in the discharge of the missionary task.

A final and pressing problem is that of the relation of mission society to church. Here Bishop Neill's treatment and recommendations, while stimulating, seem to be idealistic and impractical and hence disappointing. Due to prejudice, perhaps, it was difficult for this reviewer to eliminate the impression that the author's plans and structure for ecumenical action did not per se represent an adequate solution to or treatment of the problems under consideration.

Taken all together, however, Bishop Neill's skillful treatment of these problems in the tension of nay versus yea may well stimulate the student of missions to do his own creative thinking.

R. K. Strachan

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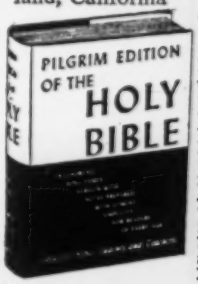

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